

D  
0  
0  
0  
0  
1  
3  
8  
8  
2  
6

ifornia  
nal  
ty

*Ex Libris*

C. K. OGDEN





A COLLECTION  
OF  
*LOCAL PROVERBS,*  
AND  
POPULAR SUPERSTITIONS.

---

BY FRANCIS GROSE, Esq. F.R. & A.S.S.

---

A New Edition, Corrected.

---

LONDON:

PRINTED FOR EDWARD JEFFERY, No. 11, PALL MALL.

1811.

WHITE & LEWIS, Printers,  
No. 25, New Street, Bishopsgate Without, London.

## P R E F A C E.

---

THE utility of a PROVINCIAL GLOSSARY to all persons desirous of understanding our ancient poets, is so universally acknowledged, that to enter into a proof of it would be entirely a work of supererogation. Divers partial collections have been occasionally made, all which have been well received, and frequently re-printed; these are, in this work, all united under one alphabet, and augmented by many hundred words collected by the Editor in the different places wherein they are used; the rotation of military quarters, and the recruiting service, having occasioned him to reside for some time in most of the counties in England.

Provincial or Local Words are of three kinds, the first, either Saxon or Danish, in general grown obsolete from disuse, and the introduction of more fashionable terms; and, consequently, only retained in countries remote from the capital, where modern refinements do not easily find their way, and are not readily adopted.

The second sort are words derived from some foreign language, as Latin, French, or German; but so corrupted, by passing through the mouths of illiterate clowns, as to render their origin scarcely discoverable; corruptions of this kind being obstinately maintained by country people, who, like the old Monks, will never exchange their old *mumpsimus* for the new *sumpsimus*.

The third are mere arbitrary words, not deducible from any primary source or language, but ludicrous nominations, from some apparent qualities in the object or thing, at first scarcely current out of the parish, but by time and use extended over a whole county. Such are the *Church-warden*, *Jack-sharp-nails*, *Crotch-tail*, &c.

The books chiefly consulted on this occasion were Ray's Proverbs, Tim Bobbin's Lancashire Dialect, Lewis's History of the Isle of Thanet, Sir John Cullum's History of Hawstead, many of the County Histories, and the Gentleman's Magazine: from the last, the Exmore dialect was entirely taken. Several Gentlemen, too respectable to be named on so trifling an occasion, have also contributed their assistance.

In selecting the words, such as only differed from those in common use, through the mode of pronunciation, were mostly rejected; nor in the arrange-

ment, except in a few instances, are they attributed or fixed to a particular county, it being difficult to find any word used in one county, that is not adopted at least in the adjoining border of the next; they are therefore generally arranged under the titles of North, South, and West country words, distinguished by the letters N, S, and W. Words used in several counties in the same sense, are pointed out by the letter C, to express that they are common; and sometimes these are distinguished by the abbreviation Var. Dial, signifying that they are used in various dialects. The East country scarcely afforded a sufficiency of words to form a division.

As the Local Proverbs all allude to the particular history of the places mentioned, or some ancient customs respecting them, they seem worth preserving, particularly as both the customs, and many of the places alluded to, are sliding silently into oblivion. For these Local Proverbs I have consulted Fuller's Worthies, Ray, and a variety of other writers, many of whose explanations I have ventured to controvert, and, I hope, amend.

The POPULAR SUPERSTITIONS, likewise, tend to illustrate our ancient poems and romances. Shakespeare, in particular, drew his inimitable scenes of magic from that source; for, on consulting the writers on that subject, it will be found he has exhibited the vulgar superstitions of his time. Indeed, one cause of these scenes having so great effect on us, is their calling back to our fancies, the tales and terrors of the nursery, which are so strongly stamped on our tender minds, as rarely, if ever, to be totally effaced; and of these tales, spite of the precaution of parents, every child has heard something, more or less.

The different articles under this head, that are collected from books, are all from the most celebrated authors on the subject. Among them are King James I. Glanvil, Dr. Henry More, Beaumont, Aubrey, Cotton Mather, Richard Baxter, Reginald Scot, and Bourne's Popular Antiquities, as augmented by Mr. Brand.

Other articles on this subject, and those not a few, have been collected from the mouths of village historians, as they were related to a closing circle of attentive hearers, assembled in a winter's evening, round the capacious chimney of an old hall or manor-house; for, formerly, in countries remote from the metropolis, or which had no immediate intercourse with it, before news-papers and stage-coaches had imported scepticism, and made every ploughman and thresher a politician and free-thinker, ghosts, fairies, and witches, with bloody murders, committed by tinkers, formed a principal part of rural conversation, in all large assemblies; and particularly those in Christmas holidays, during the burning of the yule-block.

A

# GLOSSARY

OF

## PROVINCIAL AND LOCAL WORDS.

---

### A.

*Abited*, mildewed. Kent.

*Aboon*, above. N.

*Ackersprit*, a potatoe with roots at both ends. N.

*Acknown*, acknowledged. N.

*Ackwards*; when a beast lies backwards and cannot rise, he is said to lye ackwards. N.

*Advised*; I a'n't advised of it, I cannot recollect it, or am ignorant of it. Norf.

*Aey*, yes. N. and S.

*Afteriugs*, the strokings, or last of a cow's milk. Der.

*Aftermaths*, the pasture after the grass has been mowed. N. and S.

*Agates*, or *Agateward*, on the way: I will set you agates, or agateward; I will accompany you part of the way. N.

*Agest*, or *Agast*, afraid. N.

*Agging*, marmuring, raising a quarrel: egging or edging is an expression used in most countries, signifying exciting or whetting on persons to quarrel. Exm. This word is probably derived from the French verb, *Agacer*, to provoke.

### A M E

*Agye*; to look agye, to look aside. N.

*Idle*; to idle, to earn or work for: I idle my keep, I earn my maintenance or food. N. From the ancient Saxon word *Ed-lean*, a reward, recompence, or requital.

*Aish*, stubble; wheat or oat aish, wheat or oat stubble. Hamp.

*Aives*, an ague. Northumb.

*Alantem*, at a distance. N. and S. From the French *Lointain*.

*Alegar*, i. e. Ale-aigre, sour ale used as vinegar. Cumb.

*Allithole*, a fool, a silly oaf. Exmore.

*Allemang*, mixed together; a Wiltshire saying, when two flocks of sheep are accidentally driven together.

*Allemash-Day*, i. e. Allumage-day, the day on which the Canterbury silk weavers begin to work by candle-light. Kent.

*Allern-batch*, a kind of botch, or old sore; probably of *Eldern*, elder; and *bosse*, a botch. Ex.

*Alpe*, *Nolpe*, or *Blood Olph*, a bull-hinch. Norf. and Suff.

*Ameit*, between, used in dividing time; amell one and two o'clock.

B

*Ammat*,

## A R V

*Ammut*, a luncheon before dinner; derived from the French word, *Motte*, a lump. W.

*Amper*, a fault, defect, or flaw; an am-prey tooth, a decayed tooth. Kent.

*Anantrins*, peradventure, if so be. Northum.

*Anchor*, of a buckle, the chape. Glou.

*Anctiff*, the ankle. N.

*Angle-Bowing*, a method of fencing sheep-grounds, used at Exmore in Somersetshire.

*Ang-nails*, corns on the feet. Cumb.

*Ancut*, opposite. Derby, and N.

*Ancoast* of an *Ancoustness*, nearly the same. Glou.

*Ancust*, about the matter, nearly. Berks.

*Anthony Pig*, the favourite, or smallest pig of the litter or farrow. Kent.

*Antle-Beer*, cross-wise, irregular. Exm.

*A-part*, sullen. Exm.

*Aquabob*, an isicle. Kent.

*Aquott*, weary of eating. Ex. See *Quot*.

*Aruin*, a spider; from the French, *Aruignee*. N.

*Arders*, fallowings, or ploughings of ground. N. and S.

*Ayt*, afraid. N. *Ise arf*, I am afraid.

*Argol*, tartar, or lees of wine. N. & S.

*Argostes*, ships. N.

*Arke*, a large chest; from the Latin word, *Area*. Northumb.

*Arles*, or *Earles*, money paid to bind a bargain, called earnest, or an earles penny. N.

*Arr*, a mark or scar. Cumb. Hence *pock-arr'd*, marked by the small pox.

*Arse-ward*, baekward. Cumb.

*Arsy-carsy*, head over heels; down came t'Tit, and away tumbled she, arsy-varsy. Der. and. N.

*Art*, eight. Exmore.

*Arteen*, eighteen. Exmore.

*Arrill*, a funeral. N.

*Arcid Supper*, a feast made at funerals. N.

## A W N

*A-scat*, broken like an egg. Dev.

*Ashelt*, likely, probably. D.

*Ash Trug*, a coal-scuttle. Cumb.

*Ashler*, large free stone. Cumb.

*Ask*, or *Asker*, a newt. N.

*A-slat*, crack'd like an earthen vessel. Dev.

*Asley*, willingly. Northumb.

*Aslite*, anon, shortly, as soon as; i. e. *As-Tide*. *Tide*, in the north, signifies soon, and *tider*, or *titter*, sooner; from the Saxon word, *Tid*, time; whence shrove-tide, whitsun-tide.

*Atchison*, a Scotch coin, worth four bodies. N.

*Attern*, fierce, cruel, snarling, ill-natured; perhaps from the word, *Ater*, blood; or the Latin word, *Ater*. Glo.

*Atter*, matter, pus, saries; from A. S. *Ater*, sanguis, virus.

*Attercob*, a spider; from *Ater*, blood, and *Cob*, a tyrant. *Attereob* is also used for a cobweb; some interpret it the poisonous tyrant, from *Ater*, virus.

*Aud*, old. N.

*Audjarand*, old fashioned, old like: an audfarand bairn, a child of premature abilities. N. Grave, sober.

*Auk*, aukward, untoward. S.

*Aum*, an elm. Northumb.

*Aumbray*, *Ambrey*, or *Aumery*, a pantry, a cupboard for holding victuals. N.

*Aunder*, or *Oneder*, the afternoon. Ches.

*Auters*, strange work, or strange things. N.

*Average*, the breaking of corn fields, edish, roughings. N

*Avore*, frozen, frosty. Exmore.

*Auf*, an elf, a fairy. Derby, and N.

*Awlung*, all owing to; because it was awlung with you, it was all owing to you. Lan. and N.

*Aic'd*, ordained, fated; I am awn'd to ill luck. N.

*Aicus*,

## A W V

*Awns*, the beards of wheat or barley; in Essex pronounced Ails. N.  
*Awnters*, peradventure, or in case; it also means scruples; he is troubled with Awnters. N.  
*Awvish*, queer; neither sick nor well. N.

## A Z O

*Axen*, ashes. Hamp. and W.  
*Axwuddle*, a dealer in ashes; and sometimes one that tumbles in them. Exmore.  
*Aye*, always, continually; for ever and aye. Northumb. and N.  
*Azoon*, anon, presently. Exmore.

## B.

### B A R

**BACKSIDE**, the back yard of a house, where the poultry are kept. W.

*Backster*, a baker. N.

*Backstone*, a stone or iron which is heated for baking oaten bread or cakes. N.

*Badger*, a huckster. N.

*Baggaiged*, or *Byggaged*, mad, bewitched. Ex.

*Bagging-time*, baiting-time. Lan. & N.

*Bam*, limber, flexible. Norf. In the North it means willing.

*Bairn*, a child. N.

*Bairn-teams*, broods of children. N.

*Balk*, or *Baunk-staff*, a quarter-staff. N.

*Bailow*, a pole. N.

*To Ban*, to curse; from the Saxon. N.

*Bandy-he-wit*, a name given to any dog, when persons intend to use it in making sport of its master. Lan.

*Bangbeggar*, a beadle. Der.

*Banging*, great, large. S.

*Bank*; to bank, to beat. Exmore.

*Ban-net-Tree*, a walnut-tree. Glo.

*Bannock*, an oat cake, kneaded with water only, and baked in the embers. N.

*Bant*, a string; probably a corruption of band. Lan.

*Bar-guest*, a ghost, all in white, with large saucer eyes, commonly appearing near gates or stiles, there

### B A T

called bars. Yorksh.; derived from Bar and Gheist.

*Bargin*, a parcel, an indefinite quantity or number; as, I have a good bargain of corn this year, or a good bargain of lambs. Norf.

*Bargh*, a horseway up a hill. N.

*Bark*, a box for receiving the ends or pieces of candles. N.

*Barken*, a yard of a house, backside, or barton. See *Burton*. S.

*Barkit*, dirt, &c. hardened on hair; perhaps from its adhering like the bark of a tree.

*Barne*, yeast. Kent and S.

*Barnskin*, a leather apron. Lan.

*Barngun*, a breaking out in small pustules in the skin. Exmore.

*Barr*, a gate of a town or city. N.

*Barra*, or *Barrow*, a gelt pig. Exmore.

*Barsale*, barking-time. Norf.

*Barst*, burst. Lanc.

*Barth*, a warm place or pasture for calves and lambs. S.

*Barton*, a yard of a house, or back-side. Sussex.

*Base*, a perch. Cumb.; in Hampshire, a sea-perch.

*Bashy*, fat, swelled. N.

*Basterly-gullion*, a bastard's bastard. Lanc.

*Bat*; to bat the eyes, to wink. Derb.

*Batch*, a kind of hound. N.

*Bate*,

## B E T

*Bate*, or *Baute*, without, except. Lan.  
*Batten*, to feed or fatten. N.  
*Bat in*, the straw of two sheaves folded together. N.  
*Biting with child*, breeding, gravid. N.  
*Battles*, commons, or board. Oxford and Camb.  
*Battlings*, the loppings of trees, larger than faggots and less than timber. Nor. and Suff.  
*Battle-wig*, an ear-wig. Derb.  
*Butted*, a batting staff used by laundresses. Lan.  
*Bunk*, the summer, beam, or dorman; also pale or beam, such as are used under the roofs of small buildings; also land left unploughed, to divide the property of different persons in common or open fields. Northumb.  
*Burks*, a hay loft. Cumb.  
*Burghwans*, horse-collars. N.  
*Bautert*. See *Barkit*.  
*Baren*, a brush, faggot. Kent.  
*Beakment*, a measure containing four quarts. N.  
*Beathing*, or bathing wood by the fire, setting or straightening unseasoned wood by heat. Norf. and Suff.  
*Beck*, or *Beck*, a rivulet or brook. N.  
*Beau*, nimble, clever. Lan.  
*Becos*, cows.  
*Beest*, or *Beestings*, milk immediately after the cow has calved. Lan. and Glou.  
*Beestling-pudding*, pudding made of beest.  
*Becharted*, besmeared or bedawbed. N.  
*Beeld*, shelter. N.  
*Beant-need*, help on particular occasions. Lanc.  
*Beer*, or *Barre*, force or might; with aw my beer, with all my force. Chesh.  
*Beer-good*, yeast. Norf. and Suff.  
*Bees*, cows. Cumb.  
*Beson*, or *Pesson*, a broom. N.  
*Beight* (of the elbow), bending of the elbow. N.

## B I D

*Begone*, decayed, worn; the thatch of this house is lamentably begone. Norf. and Suff.  
*Bekithier*, on this side; in opposition to beyond. Sussex.  
*Behomuck'd*, tricked up and made fine; a metaphor taken from an ornament worn by a earthorse, called hounches, which lies spread upon his collar. This term is in general used ironically. Sussex.  
*Belakins*, i. e. by the lady-kin, or little lady; a Lancashire and Derbyshire interjection.  
*Belike*, probably, perhaps. N.  
*Believe*, anon, by and by, in the evening, towards night. Northumb. & N.  
*Belialt*, a bull or bearward. N.  
*Beu*, or *Bend*; to the true ben or bend; possibly of *bendan*, Saxon, to stretch out; to yield to; to the purpose, or sufficiently; to the utmost stretch. Exmore.  
*Bend*, a border of a woman's cap. N.; perhaps from *band*.  
*Baud-hatt*, a kind of great cam with a cover. N.  
*Benefit*, a church living, or benefice. N.  
*Benset*, to beat or bang. Vox rustica. Yorksh.  
*Berry*; to berry, to thresh out corn. N.  
*Berryer*, a thresher.  
*Besom*, a broom. N.  
*Betwattled*, confounded, out of one's senses, also bewrayed. N.  
*Bevering*, trembling. N.  
*Bewirerd*, lost to one's self, bewildered, confounded. Exmore.  
*Bibber*, to tremble; I saw his under lip bibber. Kent. See *Bevering*.  
*Bid*, to bid or bede, to pray. N.; whence bedesman.  
*Bide*, to stay or abide. C. It will bide billinge at, it will bear working at. N.  
*Let unbide*, let him stay. W.  
*Bidden*, invited, suffered; whence, forbidden. N.  
*Big*,

## B L E

*Big*, barley. Cumb.  
*Big*; to big, to build. Cumb.  
*Bigge*, a pap or teat. Essex.  
*Biggeining*; I wish you a good biggeining, *i. e.* a good getting up after lying in. N.  
*Billard*, a bastard capon. Suss.  
*Bird of the Eye*, the pupil or sight of the eye. Suff.  
*Bird*, or *Bird*, bread. Exm.  
*Birk*, a birch tree. N.  
*Birlady*, by our lady. York & Derby.  
*Birth*, a place or station; a good birth; mine is the next birth. Kent. This word is used by seamen of all countries in the same sense; to *birth* a floor, to place or lay down a floor.  
*Bishop*, the little spotted beetle, commonly called the lady-bird, or lady-cow; in some countries the golden knop. S. C. The bishop has set his foot in it, a saying in the North, used for milk that is burnt too in boiling. Formerly, in days of superstition, whenever a bishop passed through a town or village, all the inhabitants ran out, in order to receive his blessing; this frequently caused the milk on the fire to be left till burnt to the vessel, and gave origin to the above allusion.  
*Bizend*, *Beczen*, or *Bison*, blind. Northum.  
*Blake*, yellow; spoken of butter and cheese; as *blake* as a paigle. N.  
Cow blakes, cow-dung dried for fuel.  
*Blaking*, crying, out of breath. Exm.  
*Blaring*, the crying of a child; also the bleating of a sheep, or lowing of an ox or cow. Suff.  
*Blashy*, thin, poor; blashy milk or beer. Northumb.  
*Blatchy*, black or dirty. Glou.  
*Blazing*, spreading abroad news or scandal. Ex.  
*Bleare*, to roar and cry. N.

## B O L

*Bleb*, a blister; also a bubble in the water. N.  
*Blee*, blueish, pale, blue. N.  
*Bleed*, to yield or produce well; the corn bleeds well.  
*Bleit*, or *Blate*, bashful. N.  
*Blenches*, faults. N.  
*Blea-corn*, wheat mixed with rye, *i. e.* blended corn. York.  
*Bluddings*, beans and pease mixed together. N.  
*Bligh*, a faint resemblance; methinks he has a bligh of his father. K.  
*Blirt*, to cry. N.  
*Blud-worm*, the snake called a slow-worm. N. and S.  
*Blaeher*, any large animal. Northumb.  
*Blog'gy*; to *blog'gy*, to sulk or be sullen. Ex.  
*Bloten-fond*, that kind of affection shewn by a child for its nurse; the child is bloten of her. Ches.  
*Blow-maunger*, a fat full faced person, one whose cheeks seem puffed out. Ex.  
*Blow-milk*, skinned milk, perhaps blue milk; milk when closely skimmed being of a blueish colour. N.  
*Bluffe*; to bluff, to blindfold. Northumb.  
*Blush*; to blush, to resemble. N.  
*Bodle*, a Scotch coin, one sixth of a penny. N.  
*Body*, a simpleton. N.  
*Boggart*, a spectre; to take boggart, said of a horse that starts at any object in the hedge or road. N.  
*Bogge*, bold, forward, saucy. S. A very bogge fellow.  
*Boggle*, or *Bogle*, a ghost. N.  
*Boke*; to boke, to point at. Chesh.  
*Booke and Yanc*, lusty and strong. N.  
*Bole*, a bole new, a measure; four kennings and three new boles make an old bole, in barley and oats only. N.  
*Boll of Salt*, two bushels. Northum.

Boll

## B O W

*Bolt of a Tree*, the stem, trunk, or body. N.  
*Bolders*, round flint stones used in buildings. Suss.  
*Bollings*, pollards; trees whose heads and branches are cut off.  
*Bones*, bobbins for making lace, probably first made of bones; hence bone lace. N.  
*Boneshawe*, a bony or horny excrescence or tumour, growing on horses heels, perhaps so called from a distant resemblance to the substance of a bone spavin; also the scratches. Exmore.  
*Boon*, to boon or buen, to do service to another as a landlord. N.  
*Boon*, a gratuitous day's work. N.  
*Boor*, the parlour, bed-chamber, or inner room. Cumb.  
*Boose*, an ox or cow-stall. N.  
*Boostering*, labouring busily so as to sweat. Ex.  
*Bore-tree*, an elder tree. N. From the great pith in the younger branches, which children commonly bore out to make pop-guns of them.  
*Borse*, a calf of half a year old. Hamp.  
*Bosh*, to cut a bosh. Norf. To make a figure.  
*Bostal*, a way up hill. Suss.  
*Bouds*, weevils, an insect bred in malt. Norf.  
*Bouk*, a pail for holding water; whence bouket or bucket. Staff. A whirl-bouk, a churn, which is worked by turning round.  
*Boulder*, a large round stone. C.  
*Boun*; to boun and unboun, to dress and undress. Northum.  
*Bourd*, to bourd, to jest. N.  
*Bourn*, yeast. Ex.  
*Bout*, without. Northum.  
*Bouted-bread*, bread made of wheat and rye. Northumb.  
*Boun*, swelled. Norf.

## B R E

*Bowke*, to nauseate, to be ready to vomit; also to belch, sometimes pronounced boke. N.  
*Bragget* or *Bracket*, a compound drink made of honey and spices. N.  
*Braken*, or *Brakes*, fern. N.  
*Braud-irons*, corruption of Audirons. N.  
*Branders*, the supporters of a corn-stack. N.  
*Brandith*, or *Brander*, a trivet or other iron stand to set a vessel over the fire. N. Brandire. Ex.  
*Brauk*, buck wheat, called in some counties crap. Ess. Suff. and Norf.  
*Brant*, steep; a brant hill. Northumb.  
*Brash*, a fit, or tumbling one about. Northum.  
*Brat*, a coarse apron, a rag. Lanc.  
*Brauche*, or *Brawche*, rakings of straw to kindle fires. Kent.  
*Brauchin*, a collar for a horse, made of old stockings, stuffed with straw. Cumb.  
*Braughwham*, a dish made of cheese, eggs, bread and butter, boiled together. Lanc.  
*Braunds*, or *Broaus*, i. e. brands, cleft or split wood for the fire. A seam of braunds, a horse-load of billet wood. A rick of braunds, a stack of wood cleft for the fire. Woaken or elmer braunds, oaken or elm timber.  
*Brawn*, a boar. Cumb. The brawn's head, the boar's head.  
*Bray*, to bray, to neigh; the horse brays. Berks.  
*Breade*, to spread or make broad. Northum.  
*Break*, to break, to tear. Hamp. In this county break is used for tear, and tear for break; as, I have-a-torn my best decanter or china dish; I have-a-broke my fine cambric apron.  
*Break*; a break is land that has lain long

## B R O

long fallow, or in sheep-walks, is so called the first year after it has been ploughed or broken up. Norf.  
**Breckins**, fern. N.  
**Bree**, to bree, to frighten.  
**Breeds**; the breeds of a hat, the brims of a hat. Glou.  
**Breid**, or **Brade**; to braid, or brade of any one, that is to resemble them in disposition, as if of the same breed. Northumb.  
**Brecks**, breeches. N.  
**Brent-brow**, a steep hill, metaph. N.  
**Brian**; to brian an oven, to keep fire at the mouth of it, either to give light or preserve the heat. Northumb. Elsewhere this fire is called a spruzzing.  
**Bricken**; to bricken, to bridle up, or hold up the head.  
**Bride-wain**, a custom in Cumberland, where all the friends of a new married couple assemble together, and are treated with cold pies, furnity, and ale; at the conclusion of the day, the bride and bridegroom are placed in two chairs, in the open air, or in a large barn, the bride with a pewter dish on her knee, half covered with a napkin; into this dish the company present put their offerings, the amount of which is sometimes forty or fifty pounds.  
**Brigg**, a bridge. N.  
**Brimme**; a sow goes to brimme, that is to boar. S.  
**Brine**, to brine, to bring; brine it hither, bring it hither. Norf.  
**Briss**, dust. Exmore.  
**Brite**, to brite or britt; spoken of hops, which, when they are over ripe, and fall out or shatter, are said to britt or brite. S.  
**Broach**, a spit, also a piercer; whence to broach a cask. Kent and N. Derived from the French.  
**Broach-steeple**, a pyramidal spire,

from its being pointed like a broach or spit. N.  
**Brock**, a badger, or grey. N  
**Brook**, to brook up, spoken of the clouds when they draw together, and threaten rain. S.  
**Browden**, to browden on a thing, to be fond of it. N.  
**Brucke**, to brucke, to make dirty. Northum.  
**Bruckled**, dirty.  
**Brusle**, to dry; the sun brusles the hay; brusled pease. Northum. Probably from the old French word, *brusler*, to burn.  
**Brutte**, to brit or brutte, to browse; the cow bruttes the young wood. Kent. From the French word, *brouetter*, to nibble.  
**Bubbley**, snotty; the bairn has a bubbley nose. N.  
**Buckard**, or **Bucked**, spoken of milk soured by keeping too long in the milk-bucket, or by a foul bucket. Exmore.  
**Buck**, of a cart or waggon, the body. Hamp.  
**Buck**, the breast. Suss.  
**Buckey-cheese**, a sweet, rank cheese. Hamp. Perhaps from a rank, goatish taste; *bone*, in French, signifying a he-goat.  
**Bucksome**, blithe, jolly. S.  
**Bud**, a weaned calf of the first year, the horns then beginning to bud. Suss.  
**Budge**, brisk, jocund: budge also means to stir, move, or walk away; do not budge from hence.  
**Buer**, a gnat. Northumb.  
**Buffet**, a stool. Derb.  
**Bug**, to bend. Kent. Bug np.  
**Buldering** (weather) hot, sultry. Exm.  
**Bulkar**, a beam.  
**Bullen**, hemp-stalks, pilled. N.  
**Bullimong**, oats, pease, and vetebees, mixed. Ess.  
**Bullock**,

## B U L

## B U R

*Bullock*, a heifer. Berks.  
*Bull-Segg*, a gelded bull. N.  
*Bull-Stang*, a dragon-fly. Cumb.  
*Bumbeuy*, a quagmire, from stagnant water, dung, &c. such as is often seen in a farm-yard. Norf. and Suff.  
*Bungersome*, clumsy. Berks.  
*Bunoneil*, or *Bumble-Kite*, a bramble or blackberry. Cumb. So called also in Hampshire; perhaps a corruption of bramble kates.  
*Bunnel*, a dried hemp-stalk, used by smoakers to light their pipes. Cumb.  
*Bunney*, a swelling from a blow, Norf. and Suff.  
*Burr*, the sweetbread. Derb.

## B Y E

*Burne*, a brook, a small stream of water. N.  
*Burnish*; to *burnish*, to grow fat or increase in flesh, look jolly, or rosy. Exmore.  
*Burtle*, a sweeting. Northumb.  
*Bur-tree*, an elder-tree. N.  
*Bus*; to bus, to dress. N.  
*Butt*, a bee-butt or hive. Exmore.  
*Butter-Jags*, the flowers of trifolium siliquâ cornutâ.  
*Butter-shag*, a slice of bread and butter. Cumb.  
*Buttal*, or *Butter-bump*, a bittern. S  
Called in the North a *Mire-drion*.  
*Byer*, a cow-house. Cumb.

## C.

### C A L

*Cal*, to ca, to drive.  
*Caddow*, a jack-daw. Norf.  
*Cade-lamb*, a tame lamb. Norf. & Suf.  
*Cadge*; to *cadge*, to carry; a cadger to a mill, a carrier or loader. Northumb. Cadging the belly, to stuff the belly; also to bind or tie a thing. Lan.  
*Cahna*, called also a whinmock, the least pig of the litter. S.  
*Cail*; to *cail* a stone, to throw a stone. Norf. Pronounced in the West country squeal, also, and squeale. See *Squale*.  
*Caingel*, a crabbed fellow. N.  
*Cale*, turn; it is his cale to go. Derb.  
*Call*, occasion, obligation; he had no call to do it. Derb.  
*Calling*, giving public notice by the cryer; I had it called, I had it cried. Northumb.  
*Callar*, fresh, cool; the callar air, the fresh air. N. Callar ripe grosiers, ripe gooseberries fresh gathered.

### C A N

*Calleting*, scolding; a calletting housewife. To *callet*, to scold. Northumb.  
*Camping*, playing at foot-ball. Norf.  
*Camp*, } to talk of any thing. N.  
*Cank*, }  
*Campable*, able to do. N.  
*Camperknocs*, ale-pottage, made with sugar, spices, &c.  
*Campo*, or *Cumble*, to prate saucily. N.  
*Canker*, a poisonous fungus, resembling a mushroom. Glou. Likewise the dog-rose. Devon. Called also the canker-rose.  
*Cankerd*, cross, ill-conditioned. N.  
*Canking*, whining, dissatisfied. Derb.  
*Canoy*, nice, neat, housewifely, handsome. Newcastle, Northumb. & N.  
*Cant*, strong, lusty; very cant, God yield you; i. e. very strong and lusty, God reward you. Chesh.  
*Cant*, to throw. Kent. He was canted out of the chaise.  
*Cant*, an auction; to be sold by cant. N.  
*Cant*,

## C A T

*Cant*, a corner of a field. Kent.

*Cant*, to recover or mend. N. A health to the good woman canting, *i. e.* recovering after lying in. N.

*Cup*, or *Cob*, head, chief, or master. Cumb.

*Cupo*, a working horse. Chesh.

*Capt*, or *Capp'd*, overcome in argument. Cumb.

*Carking*, anxious, careful. N.

*Carle*, a clown, an old man. N. A male; a carle cat, a he cat.

*Carle-hemp*, that hemp which bears the seed.

*Carpet-way*, a green way, a way on the turf. S.

*Carve*, to *Kurre*, or *Kerve*, to grow sour, spoken of cream; also to curdle. Chesh.

*Carberry*, a gooseberry. N.

*Cur-hand*, the left hand. N.

*Curling-day*, or *Carling-Sunday*, the second Sunday preceding Easter, when parched peas are served up at most tables in Northumberland.

*Curre*, a hollow place in which water stands. N. Also a wood of alder or other trees, in a moist boggy place.

*Cur-sick*, the kennel, from *car* and *sike*, a furrow or gutter; *q. the Cart-gutter*. Yorks.

*Cart-rake*, a cart-track. Essex.

*Casings*, or *Cassons*, dried cow-dung used for fuel. Northumb.

*Catch-land*, land which is not certainly known to what parish it belongs, and the minister that first gets the tithes of it enjoys it for the year. Norf.

*Cater-crass*, cross: you must go cater-crass dat dare fil; *i. e.* you must go cross that field. Kent.

*Cats-foot*, ground-ivy. Northumb.

*Cat-with-two-tails*, an earwig. Northumb.

*Cut-han'd*, fumbling, awkward, without dexterity. Exmore.

## C H A

*Catter*, to keep up, to thrive in the world. N.

*Cutterwauling*, raubling or intriguing in the night, after the manner of cats. N. and S.

*Cauchery*, a medicinal composition, or slop.

*Curbaby*, an awkward timid boy. Dev.

*Curste-tail*, a dunce. N.

*Cur*, to call; *cuc'd*, called; *cawn*, they call. Lan.

*Curels*, lots; casting cavels, casting lots. Northum.

*Chaffo*, to chew.

*Cham*, I am. Somersetsh.

*Cham*, awry. N.

*Champ*, a scuffle. Exm.

*Changes*, shirts and shifts. Berks.

*Channest*, to challenge. Exmore.

*Chare*, to stop; as, chare the cow; *i. e.* stop or turn the cow. Also, to counterfeit; as, to chare laughter, to counterfeit a laugh. N.

*Char*, a particular business or task; that char is char'd, that job is done; I have a little char for you. Hence char-woman and going out charing. N. Pronounced in Wilts, a cheure.

*Charger*, a platter, or large dish. N.

*Chark*, a crack. N.

*Charn*, a churn. N.

*Charn-curdle*, a churn-staff. N.

*Chary*, careful, or painful; sparing: he is chary of his labour. N.

*Chat*, a small twig. Derb.

*Chats*, keys of trees; as ash-chats, sycamore-chats, &c. N.

*Chattocks*, refuse-wood, left in making faggots. Glouc.

*Charish*, a chattering or prattling noise of many persons speaking together. Sus.

*Chandler*, a candlestick; from chandlier.

*Changeling*, an ideot; one whom the fairies have changed. Exm.

*Changes*. See *Changes*. Exm.

## C L A

*Chee*, a hen-roost; to go to chee, to go to roost.

*Chefts* or *Chalts*, chops; as mutton-chalts, &c. Northumb.

*Chall*, I shall. Somers, and Devon.

*Cheure*. See *Char*.

*Chibader*, children. Derb.

*Chiere*, to succeed in or accomplish any business; from the French word, *acherer*, to accomplish. It chieves nought with him. N.

*Chip*, to break or crack; an egg is said to chip when the young bird cracks the shell. N.

*Chizzle*, or *Chizzell*, bran. Kent.

*Chock*, to choak. Suss.

*Choaty*, fat, chubby; a choaty boy, a fat, chubby, or broad-faced boy. Kent; commonly applied to infants.

*Chockling*, hectoring, scolding. Exm.

*Chomp*, to chew; also to crush, or cut things small. N.

*Chouling*, quarrelling. Exm.

*Chuck!* *Chuck!* a word commonly used in calling swine. Hamps.

*Chuck*, a great chip. Suss. In other counties called a chunk or junk.

*Church-litten*, the church-yard. Suss. and N.

*Churchwarden*, a shag or cormorant. Suss.

*Churn-gotting*, a nightly feast after the corn is out. N.

*Chuse-but*, avoid. Northum.

*Chuskerel*, a whoremaster, a debauched fellow. S.

*Ciddle*, or *Kittle*, to tickle; kittle weather, ticklish, changeable, or uncertain weather. S.

*Clags*, sticks. N.

*Clatty*, dirty. Cumb.

*Clam'd*, or *Clem'd*, starved; I am welly cleam'd, I am almost starved. N.

*Clam'd*, in Gloucestershire, means to be choak'd up; as the mill is clam'd, *i.e.* over-loaded.

*Clammas*, to climb; also a great noise. N.

*Clamps*, andirons, creepers, or dogs. Northumb.

*Clapse*, a clasp. S.

*Clart*, to spread or smear; clarty, smeared, sticky.

*Clathing*, clothes. Exm.

*Clant*; to clant, to scratch or claw.

*Clarey*, or *Clarel*, a mantle-piece. Glou. and Som.

*Cleam*, to glue together, or fasten a thing with glue. Line.

*Cleckings*, a shuttlecock. Cumb.

*Cledgy*, stiff; cledgy ground, stiff land. Kent.

*Cleck*, to catch at a thing hastily. N.

*Clegning*, the after-birth of a cow. N.

*Clepps*, a wooden instrument for pulling weeds out of corn. Cumb.

*Clevel*, a grain of corn. Kent.

*Clever*, neat, smooth, cleanly wrought, dexterous. S.

*Clever*; to clever or claver, the endeavour of a child to climb up any thing; also to catch hold of any thing. N.

*Cleukin*, a sort of strong twine. N.

*Cletch*, or *Clutch*, a brood; as a cletch of chickens.

*Clinkers*, deep impressions of a horse's feet. Glouc.

*Click*, to catch or snatch away. Cumb. and N.

*Clite*, or *Clayt*, clay or mire. Kent.

*Clit*; I would sow grass seeds, but the ground will be clit. Hamps.

*Clittery*, or *Cluttery* weather, changeable weather, inclinable to be stormy. Hamps.

*Clowm*, coarse earthen ware. Exm.

*Clock*, a dor or beetle. N.

*Clocking*, or *Clucking* hen, a hen desirous of sitting to hatch her eggs. N.

*Cloggs*, wooden shoes, such as are worn in Cumberland. Cumb.

*Clothis*, clothes. Berks.

*Clots*, *Clouts*, or *Cluts*, burdock. N.

## C L O

*Clough*,

## C O B

*Clough*, a valley between two hills. Northum. Hence Clem of the Clough, one of Robin Hood's men.

*Cloughy*, a woman dressed in a tawdry manner. Northum.

*Cloud*, to piece or mend with cloth or iron; also to beat. N.

*Cloz-zons*, talons, clutches, possession. N.

*Clume-buzzu*, an earthen pan. Corn.

*Clumps*, *Chumpst*, i. e. Clumsy, idle, lazy, unhandy. Lanc. My hands are clumpst with cold, my hands are benumbed.

*Clung*, closed up or stopped; spoken of hens that do not lay, and commonly used for any thing that is shrivelled or shrunk; from *Cling*. N. In Norfolk it means soft, flabby, relaxed.

*Clussant*, swolu with cold. N.

*Clut*, to strike a blow. N.

*Cluttert*, in heaps. N.

*Clures*, hoofs of horses or cows. Cumb.

*Coad*, unhealthy. Exmore.

*Coujerze'en'd*, a cordwainer's end, or shoemaker's thread. Exmore.

*Couken*, the sharp part of a horseshoe; also to strain in the act of vomiting. N.

*Counder*, a corner. Exm.

*Coathy*, surly, easily provoked. Norf. Also, in Hampshire, rotten, applied to sheep. To throw, also.

*Cob*, a blow; likewise to throw. Derb. Also a basket of wicker to carry on the arm; a seed-cob, or seed-lib, a seed-basket used in sowing.

*Cobballs*, or *Ice-candles*, icicles. Kent.

*Cobble*, a pebble: to cobble with stones, to throw stones at any thing. Norf. thumb.

*Cobbles*, round coals. Derb.

*Cocco*, a small fish, called a miller's thumb. Kent.

*Cobbs*, testicles. Cumb.

*Cobby*, head-strong, tyrannical. Cumb. In Northumberland it means stout,

## C O I

hearty, brisk; in Derbyshire, well or in good spirits, clever, &c.; as I'm pretty cobby t'day.

*Cob-coals*, large pit-coals. N.

*Cob-iron*, an andiron. S.

*Cob-joe*, a nut at the end of a string. Derb.

*Cob-nut*, a game, which consists in pitching at a row of nuts piled up in heaps of four, that is, three at bottom and one on the top; all the nuts knocked down are the property of the pitcher; the nut used for pitching, is called the cob. Glouce.

*Cobstones*, stones that may be thrown; also large stones. N.

*Cob-web Morning*, a misty morning. Norf.

*Cocker*, to foudle; also an old stocking without a foot. N.

*Cockers* and *Trashes*, old stockings without feet, and worn-out shoes. N.

*Cocket*, brisk, apish, pert. Northumb. and N.

*Cock-teet*, i. e. cock-light, day-break; or sometimes the dusk of the evening. Exmore.

*Cock's-neckling*; to come down cock's-neckling, i. e. head foremost. Wilts.

*Cod*, a pillow or cushion; prineod, a pin-cushion; a horse-cod, a horse-collar. N. Prineod is also figuratively used for a little fat man or woman.

*Codders*, persons, chiefly Welch women, employed by the gardeners about London to gather peas. S.

*Cod-glove*, a thick glove, without fingers, to handle turf. Exm.

*Cods*, bellows. N.

*Codware*, pulse growing in pods. S. Called in Kent Podware, and in Hampshire Kidware. See *Kidware*.

*Coe*, an odd old fellow. Norf.

*Coil*; a hen-coil, a hen-pen. N. Coil also signifies in the North, a great stir, and a lump on the head by a blow.

*Coke*,

## C O P

*Coke*, pit or sea-coal, charred for the smelting of metals. S.  
*Cokers*, rims of iron round wooden shoes. Cumb.  
*Cokes*, or *Corts*, cinders. N.  
*Cokird*, unsound, applied to timber. Norf.  
*Cole, Ked, or Kail*, pottage or broth made of cabbage. N.  
*Coley*, a cur dog. N.  
*Cotley*, the black or soot from the kettle. Glou.  
*Collock*, a great piggyn or pail. N.  
*Colt*; to colt in, the sliding of the earth, or falling in, as of a quarry or gravel-pit, &c. Glou.  
*Colt*, a boy articled to a clothier for three or four years. Glou.  
*Colt-pixy*, a spirit or fairy, in the shape of a horse, which (wickers) neighs and misleads horses into bogs, &c. Hamp.  
*Comb*, a hollow or valley; also half a quarter of corn. S.  
*Comb*, the window-stool of a casement. Glou.  
*Concern*, a little estate.  
*Conchabel*, an isle.  
*Condiddled*, dispersed. Exm.  
*Conkabell*, an isle, in the Somersetshire dialect called a Clinkabell. Ex.  
*Connyn*, brave, fine, the same as canny. N.  
*Cooche-handed*, left-handed. Devon.  
*Cook*, to throw; cook me that ball, throw me that ball. Glou.  
*Coop*; a fish coop, a hollow vessel made of twigs, with which they take fish in the Humber. N.  
*Coop*, a muck-coop, or lime-coop, a close cart or waggon for carrying lime, &c. N.  
*Coort*, a small cart. Kent.  
*Cooth*, a cold. N.  
*Cop*, or *Cop of Peas*, fifteen sheaves in the field, and sixteen in the barn; also a lump of yarn. N.  
*Cop*, } a fence. N.  
*Copping*, } a fence. N.

## C O U

*Cope*; to cope or coup, to chop or exchange, used by the coasters of Norfolk and Suffolk, and also Yorkshire; probably from the Low Dutch word, *copen*, to buy, sell, or deal; whence a dealer is called a coupman.  
*Cope*, to cover; to cope a wall, to cover the top of it, generally with stone, called a copeing. N. and S.  
*Copesmate*, a companion. N.  
*Copper-clouds*, a kind of spatter-dashes worn on the small of the leg. Exm.  
*Coppet*, saucy, malpert, peremptory; also merry, jolly, the same with Cocket. N.  
*Cop-rose*, papaver rhæas; called also head work. N.  
*Copt-know*, the top of a conical hill, from *copt*, *caput*, and *knowe*, or *knolle*, the top of a hill. N. Copt also signifies proud, ostentatious.  
*Corby*, a crow. N. Also carnivorous. N.; from the French, *corbeau*.  
*Corse*, a dead body.  
*Cosset-lamb*, or *Colt*, a cade lamb or colt brought up by hand. Norf. and Suff.  
*Costard*, the head; a kind of opprobrious word, used by way of contempt, probably alluding to a costard apple.  
*Costrel*, a little barrel. N.  
*Cothish*, morose. Norf. See *Coathy*.  
*Cottlen*; to cotten, to beat soundly. Ex. Naught cottens right, nothing goes right. Yorksh.  
*Cotter*, or *Cottrel*, a linch-pin, a pin to fasten the wheel on the axle-tree. N.  
*Cottrel*, a trammel for hanging a pot over the fire. S.  
*Core*, a part of a building so called; Kent. Also a little harbour for boats. S.  
*Couch*, the roots of grass collected by the harrow in pasture lands, when first ploughed up. Glou.; vulgarly pronounced Squinch.  
*Couller*,

## C R A

*Coulter*, a plough-share.

*Counterfrits* and *Trinkets*, porringers and saucers. Chesh.

*Coop* or *Coop*, a muck coop, a lime coop, a cart or wain made close with boards to carry any thing that would otherwise fall out, a tumbril. N.

*Cow-cleaning*, the after-birth of a cow.

*Cowdy*, a little cow, a Scotch runt without horns. N.

*Cowker*, a straining to vomit. N.

*Cowl*, a tub. S.

*Cowr*, or *Courv*, to crouch down or squat upon one's bams. N.

*Cow-scarn*, cow-dung. Cumb.

*Crack*; to crack or creak, to boast. Norf.

*Crackling*, a thin wheaten cake. N. Also the rind of pork roasted.

*Craddeny*, cowardly. N.

*Craddins*; to lead craddins, to play mischievous tricks. N.

*Cragge*, a small beer vessel. S.

*Craggs*, rocks. N.

*Crake*, a crow; hence crake-berries, crow-berries. N.

*Cramble*, to hobble. Derb.

*Crammer*, a bowle sewer.

*Crank*, merry. Kent. Also a boat or ship over-masted, apt to roll and in danger of oversetting; a common sea term.

*Crankes*, officees. S.

*Cranky*, ailing; sickly; from the Dutch, *crank*, sick. N.

*Crammy*, jovial, brisk, lusty; a cramy lad. Chesh.

*Crap*, darnel. Suss. In the north it is sometimes used for money.

*Crassantly*, cowardly; a crassantly lad, a coward. Ches.

*Crush*, the noise of any thing when it breaks. N. Down fell the table and crash went the crockery.

*Cratich*, a panier. Derb. Also a rack. See *Cratich*. S.

*Cratching*, feeble, weak. N.

## C R O

*Crates*, paniers for glass and crockery. N.

*Crattle*, a crumb. N.

*Crawley Marley*, indifferently well. Norf.

*Crawp-arsed*, hog-breech'd. N.

*Crazy*, ailing, out of order or repair. Derb.

*Crazzild*, coals baked or eaked together on a fire. N.

*Creak*, a corn creak, a land rail; so called from its creaking note, naturally imitated by scratching on the teeth of a comb.

*Cream*; to cream, to mantle or froth, spoken of beer; a metaphor taken from milk. N.

*Crease*, to fold or double up. N.

*Cree*; to eree wheat or barley, to boil it soft. N.

*Creesas*, the measles. N.

*Creem*; ereem it into my hand, slide it slyly or secretly into my hand. Ches.

*Creem*; to ereem, to squeeze or press together. Exm.

*Creil*, a short, squat, dwarfish man. N.

*Crelin*, a hole, a crack, or crevice.

*Crevises*, i. e. Eccevises, cray-fish. N.

*Cre'wnting*, grunting or complaining. Exm.

*Crib*, a kind of rack for holding hay for cows, also for holding sucking calves. N. and S.

*Cribble*, coarse meal, a degree better than bran.

*Cricket*, a small three-legg'd stool; also a domestic insect like a grass-hopper, found in chimneys. N.

*Cricks and Howds*, pains and strains. N.

*Crimble i'th'poke*; to go back from an agreement, to be cowardly. N.

*Crunch*, a small bit. Glouc.

*Crunkte*, to bend under a weight; also to rumple a thing or wrinkle it. N.

*Crutch*, or *Cratch*, a rack. S.

*Crock*, soot from the chimney, a pot or kettle. Essex. To crock, to black any one with soot.

*Crock*,

## C R O

*Crock*, an earthen pot. Exmore.  
*Crockey*, a little Scotch cow. N.  
*Croft*, a small close or field. N.  
*Crom*, or *Crum*, to stuff; also to put a thing in a place. N. Hence crummy, fat, or well stuffed.  
*Crome*, a hook: to crome, to hook any thing. Norf.  
*Crome*, a sort of rake with a long handle, used for pulling weeds out of a drain after they are cut. Norf. and Ess. Dung-crome, a dung-hook used in unloading it.  
*Crones*, old ewes who have lost their teeth. S.  
*Cronk*, the noise of a raven; also to prate. N.  
*Cronking*, croaking. N.  
*Croodle*, to creep close together, like chickens under a hen. N.  
*Crook-lug*, a long pole with a hook at the end of it, used for pulling down dead branches of trees. Glou.  
*Crotch-tail*, a kite.  
*Croud*, a fiddle. Exmore.  
*Croodling*, slow, dull, sickly. N.  
*Crowdy*, oatmeal, scalded with water, and mixed up into a paste. N.  
*Crewe*, an iron lever. N.  
*Crouse*, brisk, lively, jolly; as crowse as a new washen-house. N.

## C Y P

*Crub*, or *Croust*, a crust of bread, or rind of cheese. Exmore.  
*Cruchet*, a wood-pigeon. N.  
*Cruel*, very, extremely: as, cruel crass, very peevish; cruel sick, very ill; cruel fine, very finely dressed. Devon. and Cornwall.  
*Crump*, the cramp; also to be out of temper. N.  
*Crumple*, to ruffle, or rumple. N.  
*Cruttie*, to stoop down, to fall. N.  
*Cuff*, an old cuff, an old fellow. Mid.  
*Cuffing*, expounding (applied to a tale) Exmore.  
*Culch*, lumber, stuff, rubbish. Kent.  
*Cull*, a small fish with a great head, found under stones in rivulets, called also a bull-head. Glou. To cull, to pick and choose. Kent. and S.  
*Culvers*, pigeons. Exmore.  
*Cumber*, trouble. N.  
*Cun*; to cun or con thanks, to give thanks. S.  
*Cunniffling*, dissembling, flattering. Ex.  
*Cupato*, a smelting-house. Derb.  
*Cup o'Sneeze*, a pinch of snuff. N.  
*Cushets*, wild pigeons. Yorksh.  
*Cutter*, to fondle or make much of, as a hen or goose of her young.  
*Cyphel*, houseleek. N.

## D.

### D A C

*DAB*, a blow: a dab at any' thing, expert at it, perhaps corruption of an adept. N. and S. Also a small quantity.  
*Dabbit*, a small quantity, less than a dab. Glou.  
*Dacker*, to waver, stagger, or totter. Linc. Dacker weather, uncertain or unsettled weather. N.

### D A F

*Dacian*, a vessel used in Derbyshire, for holding the sour oat cake. Derb.  
*Dad*, a lump; also a father. N.  
*Dadille*, to walk unsteadily like a child; to waddle. N.  
*Daddock*, rotten wood, touch-wood. Glou.  
*Daffe*, to damnt. N.  
*Daffock*, a dawken, a dirty slattern. N.  
*Daft*,

## D E A

*Dafit*, stupid, blockish, daunted, foolish. N.

*Dag*, dew upon the grass; hence a woman who has dirtied her clothes with wet or mire is called daggle-tail, corrupted to draggle-tail. Dag-locks, locks of wool spoiled by the dag or dew. S.

*Dag*; to dag, to run thick. N.

*Daggle*; to daggle, to run like a young child. Devon.

*Dairous*, bold. Devon.

*Dallop*, a patch of ground among corn that has escaped the plough; also tufts of corn where dung-heaps have long laid. Norf. and Ess.

*Dangus*, a slattern.

*Dansey-headed*, giddy, thoughtless. Norf. and Suff.

*Dapse*, likeness; the very dapse of one, the exact likeness in shape and manner. W.

*Dave*, to pain or grieve; it dares me, it grieves me. Ess.

*Daver*; to daver, to fade like a flower. Devon.

*Daw*, or *Dow*, to thrive, to mend, to recover; he neither dees nor daws, he neither dies nor recovers. N.

*Dan*, to rouse or awake one; I was just dawed, I was just awakened from a sound sleep. N.

*Dawgos*, or *Dawkin*, a dirty, slatternly woman. N.

*Dawnt*, to fright or terrify; whence dainted. N.

*Dawntle*, to fondle. N.

*Day-tale*, or *Dattle-man*, a day-labourer. Yorksh.

*Dayes-man*, an arbitrator, or umpire. N.

*Dazed-bread*, dough-baked bread; dazed meat, ill-roasted from the badness of the fire; a dazed look, said of persons who have been frightened. N. I's dazed, I am very cold.

*Deaf-nut*, a nut whose kernel is decayed. N.

## D I G

*Deafely*, lonely, solitary, far from neighbours. N.

*Deam*, the same. N.

*De'm*, you slut. Exm.

*Dear'd*, hurried, frightened, stunned. Exm.

*Dearn*, lonely, solitary. N.

*Deary*, little. N.

*Deathsmear*, an undescribed disorder, fatal to children. Norf.

*Deare*, to stun with a noise. N.

*Dearely*, lovely. N.

*Deedy*, industrious, notable. Berksh.

*Deet*; to deet, to wipe and make clean. N.

*Deeting*, smearing, plastering the stove of the oven's mouth, to keep in the heat.

*Deft*, little and pretty, neat; also active: a deft man or thing. N.

*Deftly*, softly, leisurely. N.

*Deg*; to deg, to pour, to wet or sprinkle water on. See *Leek-on*. N.

*Degg-bouned*, much swelled in the belly. N.

*Dellfin*, a low place, overgrown with underwood. Glouc.

*Deuch'd*, dainty, finely mouthed, curious. N.

*Dessably*, constantly. N.

*Desse*; to desse, to lay close together; to desse wool, &c. Also cutting a section of hay from a stack. N. In Cumberland to put in order.

*Dibble*, an instrument used in husbandry to make holes in the earth, for setting beans, &c.

*Didad*, a triangular spade, as sharp as a knife; called also a dag-prick. Norf. and Ess.

*Didder*, *Ditter*, or *Dather*, to quake or shiver from cold. N.

*Dig*, a mattock. In Yorkshire they distinguish between digging and gravelling; to dig is with a mattock, to grave with a spade.

*Dight*; to dight, to foul or dirty one. Chesh. Perhaps used ironically.

*Dight*,

## DOK

*Dight*: to dight, to clean or dress; Dight the snivel from your neb, blow your nose. Cumb.

*Dighted*, dressed.

*Datling*, a darling or favourite child. S.

*Dimmet*, the dusk of the evening. Ex.

*Din*, a noise.

*Dinder*, thunder. Exmore.

*Dindercy*, a thunderbolt.

*Dindle*, to reel or stagger, from a blow.

*Dindled*, or *Dindled*, staggered. N.

*Dinch-pick*, a three-grain'd fork, used for loading dung. Glouc.

*Dilrered*, worn out with watching. Norf.

*Ding*, to beat; Ise ding him, I shall beat him. N. To throw with a sling. Ess. To throw in general. Norf.

*Dingle*, a small clough or valley, between two hills. N.

*Dish-cradle* or *creadle*, a wooden utensil for wooden dishes, much in use in the North of England, commonly made like a cube, sometimes like a parallelopipid. N.

*Dish-meat*, spoon-meat. Kent.

*Diting*, whispering. N.

*Ditten*, mortar, to stop up the oven. N.

*Dizen*, to dress. N. Hence bedizen'd out, over, aukwardly, or improperly dressed.

*Dize*; to dize, to put tow on a distaff, or dress it. N.

*Doage*, wettish, a little. N.

*Doal*, money given at a funeral. See *Dole*. N.

*Dobby*, a fool, a childish old man. N.

*Docity*, docility, quick comprehension. Glouc.

*Dock*, a crupper to a saddle. Devon.

*Dodd*; to dodd sheep, to cut the wool away about the tail.

*Dodded Sheep*, sheep without horns. N.

*Dodded, Dodderd, or Dodderd Wheat*, red wheat without beards. N.

*Dodman*, a shell snail. See *Hodmadod*.

*Doff*; to put off; doff your hat. W.

## DOW

*Doke*, a deep dint or furrow. Ess. Also a flaw in a boy's marble. Norf.

*Dole*, a charitable donation. C. Dole of land, an indefinite part of a field. N.

*Dollours*; the wind dollours, the wind falls or abates. K.

*Domei*, stupid; as stupid as a beetle. Glouc.

*Don*, do on, or put on; don your clothes, put on your clothes. Glouc.

*Dondinner*, the afternoon. Exmore.

*Donnaught*, or *Donnat*, i.e. Doe-naught, a good for nothing, idle person. York.

*Dunk*, a little wettish, damp. N.

*Dool*, a long narrow green in a ploughed field, with ploughed land on each side of it; a broad balk, perhaps a dale or valley, because when standing corn grows on both sides of it, it appears like a valley. S. Used also in the North.

*Doose*, thrifty, careful; also cleanly, though coarsely clothed. N.

*Dor*, a cockchafer. W.

*Dorus*, door-posts. Exmore.

*Dosome*; a healthy dosome beast, one that will be content with little; also one that thrives or comes on well. Chesh.

*Doss*, or *Pess*, a hassock used for kneeling on at church. Norf. Also to toss or push like an ox.

*Dotter*, to totter or tremble. N.

*Douch*, to bathe.

*Doundrins*, afternoon drinkings, or luncheon. Derb.

*Dout*, to do out, or put out; as, dout the candle, put out the candle. Glouc.

*Douter*, an extinguisher; *Douters*, instruments like snuffers, for extinguishing the candle without cutting the wick. N.

*Doutler*, an earthen dish or platter. N.

*Doreth*, it thaws. Exmore.

*Dorenning*, a slumber. N.

*Dow*, a cake. N.

*Dowd*,

## D R I

*Dowd*, dead, flat, spiritless. N.  
*Dowing*, healthful. N.  
*Dowl*, the devil. Exm. From the Welch.  
*Dowled*, dead, flat, vapid, not brisk. N.  
*Dowley*, melancholy, lonely.  
*Down-lying*, just going to be brought to bed. N.  
*Dowse*, a blow; a dowse in the chops, a blow in the face. N.  
*Doyle*; to look a-doyle, to squint. Glone.  
*Doytch-bucks*, fences. N.  
*Dozand*; dozand leuake, an old withered look. N.  
*Drabbit it*, a vulgar exclamation or abbreviation of God rabbit it, a foolish evasion of an oath. N.  
*Draff*, brewers grains. Cumb.  
*Drait*, a team of horses with the wagon or cart. N.  
*Drang*, a narrow lane or passage. Dev.  
*Drank*, lelum, festuca altera. N.  
*Drape*, a cow whose milk is dried up. N. A farrow cow.  
*Drate*; to drate, to drawl out one's words. N.  
*Drazil*, a dirty slut. S.  
*Dread*, thread. Exmore.  
*Dream-holes*, the openings left in the walls of steeples, towers, barns, &c, for the admission of light. Glone.  
*Dredge*, a mixture of oats and barley, now little sown. Norf. and Ess.  
*Dree*; to dree, to hold out, to be able to go. Dree also signifies long, tedious beyond expectation: likewise a hard bargainer, spoken of a person. N. In the Exmore dialect it signifies three.  
*Dribble*; a true dribble, a laborious and diligent servant. N.  
*Drill*; to drill a man on, to decoy or flatter a man into a thing; also to amuse with delays. S.  
*Drinking*, a refreshment between meals, used by the ploughmen, who eat a bit of bread and cheese and drink some beer when they come out of the

## D W I

fields, at ten in the morning and six in the evening. Kent.  
*Droits*, rights. Kent. From the French.  
*Drop*, a crow. Yorksh.  
*Drou*, to dry. Exm.  
*Drought*, the passage. West.  
*Droze*; the candle drozes, the candle melts in burning, from a current of air. Kent.  
*Droze*, to melt as a candle. N.  
*Drozen*, fond. N.  
*Dumbledrane*, a drone; also a humble bee. Ex.  
*Drunley*, muddy, or thick water. N.  
*Druce*, a muddy river. Cumb.  
*Dub*, a pool of water.  
*Dubbed*, blunt. Exm.  
*Dubbler*, a plate. Cumb.  
*Duck*; to duck, or dook, or dive in the water. Ex.  
*Dudds*, rags. N. Also clothes. W.  
*Dudman*, a scarecrow; also a ragged fellow. W.  
*Dugged*, or *Duddled*, draggle-tailed. Ex.  
*Dumb-founded*, perplexed, confounded. N.  
*Dumbledore*, a humble, or bumble-bee. W.  
*Dunch*, deaf. W.  
*Dungeonable*, shrewd, rakehelly; a dungeonable body. N.  
*Dunny*, deaf.  
*Dout*, stupefied, numbed. Norf. How you dunt me! a saying of a mother to a crying child. A dunt sheep, one that mopes about, from a disorder in his head.  
*Dow-cheeks*, the frame of wood to which the door hangs, the door-posts. N.  
*Durdam*, a great noise or stir. N.  
*Durn*, gate-posts. N.  
*Durz'd*, or *Dorz'd out*, spoken of corn, beaten out by the agitation of the wind. N.  
*Dwalling*, talking nonsense, as if delirious. Exm.  
*Dwaine*, to waste gradually: hence to dwindle. N.

## E.

*EAGER*, (Aigre) sour, or tending to sourness; sharp, sometimes applied to the air. C.

*Eald*, age; he is tall of his eald, he is tall of his age. N.

*Eam*; mine eam, my uncle; also, generally, my gossip, compeer, friend. N.

*Earnder*, the afternoon.

*Earn*, to curdle, to earn as cheese doth. Earning rennet or renning, to make cheese. N.

*Eart*, sometimes: eart one, eart f'other; now one, then the other. Exm.

*Easter*; the easter, the back of the chimney, or chimney stock. N.

*Easings* (of a house), the eaves. N.

*Eath*, or *Eith*, easy; it is eath to do, it is easy to do. N.

*Eckle*, or *Ettle*, to aim, intend, or design. N.

*Edder*, fence wood, commonly put on the top of fences. Norf. and Ess.

*Eddish*, roughings. N. Ground whereon wheat or other corn has grown the preceding year; called in Norfolk and Essex an etch. Also, in the North, after-grass.

*Eel-thing*, i. e. ill-thing; St. Anthony's fire. Ex.

*Eem*, leisure; I cannot eem, I cannot spare time, I have no leisure. Cumb.

*Een*, the eyes. N.

*Ever*, a corner or quarter of the hea-

vens; the wind is in a cold eever. Cumb.

*Elden*, jewel. Exm.

*Elder*, the udder. N.

*Elding*, wood and sticks for burning. N.

*Election*; in election, likely: we are in election to have a bad harvest this year. Norf.

*Elong*, slanting. Exm.

*Elewn*, eleven. Exm.

*Else*, before, already. N.

*Elluge*, solitary, lonely. Kent.

*El-mother*, a step-mother. N.

*Elson*, a shoemaker's awl. Cumb.

*Elt*, to knead. N. *Elt*, or *Ill*, is also a spaded sow. Exm.

*Elvers*, eel's fry, or young eels. Bath.

*Enemis*, lest; enemis he come, lest he come; sometimes pronounced nemis. Suff.

*Erful*, lamentable. Kent.

*Esh*, the same as Eddish. See *Eddish*.

*Esse*, ashes; skeer the esse, separate the dead ashes from the embers. Cumb.

*Eskin*, a pail or kit. N.

*Ettle*, to intend. N.

*Ettlement*, intention. N.

*Ewn*, an oven. N.

*Ever*, an udder. N.

*Ewte*, to pour in. Ex.

*Ewen*, oxen. N.

*Expect*, suppose. N.

*Eyebrekes*, eyelids. N.

## F.

## F A I

*Fain*, glad. N. He would fain have gone, he would gladly have gone.

*Fairy-Sparks*, or *Shell-fire*, electric

## F A L

sparks, often seen on clothes at night. Kent.

*Fattered*, revelled, dishevelled. N.

*Fang*,

## F E N

*Fang*, a paw or claw. N.  
*Fangast*, a marriageable maid. Norf.  
*Fantome-corn*, lank, or light corn. N.  
*Farand*, disposition, kind, nature; as, fighting-farand, in a fighting humour. N.  
*Fare*; a fare of pigs, all the pigs brought forth by a sow at one birth; a farrow.  
*Farn-tickled*, freckled. N.  
*Farrantly*, neat, cleanly. N.  
*Fash*, to trouble, or tease; donne fash me, don't tease me. N.  
*Fasting-e'en* or *Evening*, Shrove-Tuesday, the succeeding day being Ash-Wednesday, the first of the Lenten fast. N.  
*Fasting-Tuesday*, Shrove-Tuesday. N.  
*False*, false, cunning, subtle. N.  
*Feabes*, or *Feaberries*, gooseberries. N.  
*Feal*, to hide; he that feals can find. N.  
*Feeald*, hidden.  
*Feat*, nasty tasted. Berks.  
*Feausan*, taste or moisture. N.  
*Feaus*, ragged beggars or gypsies. Northumb.  
*Feeckly*, mostly, most part of. N.  
*Fee*; to fee, to winnow: perhaps the same with *fey*, to cleanse, scour, or dress. N.  
*Feed*; to feed, to grow fat; he feeds surprisingly; he is much fed o' late. N.  
*Feft*, to persuade, or endeavour to persuade. Norf.  
*Feg*, fair, handsome, clean. N.  
*Feg*; to feg or fag, to flag, droop, or tire. N.  
*Feit*, neat, dexterous; a feit felly, a dexterous fellow, a dab at any thing, a dead hand.  
*Feitily*, dexterously. N.  
*Fell*, a hill or mountain; also, sharp, clever, hot. N.  
*Felly*, a fellow. Derb.  
*Fendable* (man or woman), one that can shift for themselves. N.

## F L A

*Fend*, to shift for; I ha twa bairns to fend for. Also, to take care of, to beware. N.  
*Fending and Proring*, disputing, arguing pro and con. C.  
*Fenny*, mouldy. Kent.  
*Fessing*, forcing or obtruding a thing on one. Essex.  
*Fest*, to fasten, tie, or bind. N.  
*Festing*, or *Fasting-Penny*, earnest money, given to servants when hired, or to bind a bargain. N.  
*Fetch*, the apparition of a person living. N.  
*Fete*; a pretty fete parcel, a middling quantity. Berks.  
*Fettle*; to fettle, to set or go about any thing; to dress or prepare: to fettle th' tits, to dress the horses. N.  
*Few*; to few, to change. N.  
*Fey*; to Fey, or feigh it, to do any thing notably; to Fey meadows, to cleanse them; to Fey a pond, to empty and cleanse it from mud. N.  
*Figs*, raisins. W.  
*Timble*, the female hemp, soonest ripe and fittest for spinning, but is not worth half so much as the carle with its seed. Ess. and Suss. The timble to spin, and the carle for his seed. Tusser.  
*Fouery*. See *Fenny*. W.  
*Fire-slaughts*, lightning, or the northern lights. N.  
*Fitchole*, a pole-cat, fichef, or ficher. Ex.  
*Flacker*, to flutter. N.  
*Flacket*, a bottle, made in fashion of a barrel. N.  
*Flacking-comb*, a wide-toothed comb. Oxf.  
*Flags*, the surface of the earth, or upper turf, which they pare off to burn, in denshiring land. Norf.  
*Flaid*, afraid. N.  
*Flaite*, to affright or seare. S.  
*Flan*, broad; a flan-head, a broad, large head.  
*Flare*,

## F O I

*Flare*, to blaze; the candle flares; flaring colours. S.  
*Flash*, a supply of water from the locks on the Thames, to assist the barges. S.  
*Flasket*, a long shallow basket. Common.  
*Flaum*, a custard. N.  
*Flawter*, to be angry, or afraid. N.  
*Flag*, to fright; a flaid coxcomb, a fearful fellow. N.  
*Fleake*, or *Flake*, an occasional gate or hurdle, set up in a gap. N.  
*Fleck'd*, spotted.  
*Flew*, *Fleu*, or *Fluish*, washy, tender, weak; a flue horse, one that will not carry flesh, or be in good order. N.  
*Flick-a-Bacon*, a slitch of bacon. N.  
*Flight*, a scolding match. N.  
*Fliggurs*, young birds, just fledged. S.  
*Flirligigs*, a wanton, fond lass. N.  
*Flit*, to remove: two flittings are as bad as one fire; *i.e.* household goods are as much injured by two removals as by one fire. N.  
*Flizze*; to flizze, to fly off. N.  
*Flizzing*, a splinter. N.  
*Flonish*, light of carriage, immodest. N.  
*Floury*, florid, handsome, of a good complexion. N.  
*Flouter*, a fright. N.  
*Flouter'd*, affrighted. N.  
*Flouting*, carding wool to spin in the mixture. N.  
*Fluck*, a flat fish.  
*Flurch*, a plenty, a great many, used for things, not persons; as a flurch of strawberries. N.  
*Flyre*, to laugh. N.  
*Flyring*, laughing, fleering, or sneering. N.  
*Flyte*; to flyte, or flite, to scold or brawl. N.  
*Fogge*, long grass. N.  
*Fizon*, or *Fizion*, the nature, juice, or moisture of the grass, or other herbs, the heart or strength of it. S.

## F R O

*Foist*, fusty. N.  
*Foizon*, plenty (old Fr.) Ess. and Suss.  
*Fold*, a fold of straw, a sheaf or bundle of straw. N.  
*Fondly*, foolishly. N.  
*Foot-ale*, beverage required from one entering on a new occupation. N.  
*Footling-time*, the time when a lying-in woman gets up. Norf.  
*Foreheet*; to foreheet, to predetermine, or determine against a measure. I'll foreheet naught but building kirks and leaping o'er 'um. N.  
*Forewarden*, over-run; forewarden with lice or dirt. N.  
*Forkin-robbin*, an ear-wig, so called from his forked tail. N.  
*Format*; to format, or formel, to be-speak a thing. N.  
*Forthen* and *Forthy*, therefore. N.  
*Fossple*, the impression of a horse's hoof on soft ground. Cumb.  
*Fostal*, a way leading from the highway to a great house. Norf.  
*Foust*, dirt; *fousty*, dirty. Exm. In Gloucestershire *fousty* or *fusty* is used for thirsty.  
*Foutnart*, or *Fowmart*, a polecat or fitchet. N.  
*Fra*, from. N.  
*Frampold*, peevish, cross, fretful, froward. S.  
*Frasc*, to break. Norf.  
*Freelge*, privilege, immunity. N.  
*Frem'd*, or *Freml*, far off, not related to, strange, or at enmity with. N.  
*Fresh*, a flood, or overflowing of a river. This heavy rain will bring down the freshes. N.  
*Frim*, handsome, rank, well-living, in good case; as a frim tree or beast, a thriving tree or beast. N.  
*Frist*, to trust for a time. N.  
*Frith*, or *Frith*, underwood, fit for hurdles or hedges. W.  
*Frobly-mobly*, indifferently well. S.  
*Frosh*, a frog. N.  
*Frough*,

## F U D

*Frough*, or *Frow*, loose, spongy, brittle; frough-wood, brittle wood. N.  
*Frow*, brittle. Berks. See *Frough*.  
*Frower*, an edged tool, used in cleaving lathes. S.  
*Fruggan*, the pole with which the ashes in the oven are stirred. N.  
*Frundele*, two pecks. N.  
*Fulder*, a load; it relates properly to lead, and signifies a certain weight; viz. eight pigs, or sixteen hundred weight, N.  
*Fukes*, locks of hair. N.

## F Y L

*Full-stated*; spoken of a leasehold estate that has three lives subsisting on it. Exm.  
*Fured*; where fured you, whither went you? N.  
*Fasti haggs*, a big-boned person. Exm.  
*Fusum*, handsome. N.  
*Fuzz-ball*, a species of fungus. N.  
*Fuzzon*, or *Fuzen*, nourishment, provision for a family. N.  
*Fy-loan*, a word used to call home cows to be milked. N.

## G.

### G A L

*GAD*, a long stick, a goad, a hunting gad.  
*Gain*, convenient, cheap; that field lies gain for me; I bought that horse pretty gain. Norf.  
*Gain-cope*, to go cross a field the nearest way, to meet with something. S.  
*Gainest-way*, the nearest way. N.  
*Gairn*, a garden. Kent. A hop-gairn, a plantation of hops.  
*Gale*, an old bull, castrated. Hants.  
*Galeclear*, a tub of wort. N.  
*Gale*, or *Guile-dish*, a tun-dish, used in brewing. N.  
*Gale*, or *Guile-fat*, the vat in which the beer is wrought up. N.  
*Gallibagger*, a bugbear. Exm.  
*Gallied*, frightened. Exm.  
*Gallier*; to stand a gallier, to fight. Glouc.  
*Galliment*, a great fright. Exm.  
*Galloway*, a horse under fifteen hands high. N. And used in general for all sorts of horses.  
*Galls*; sand-galls, spots of sand thro' which the water oozes. Norf. & Suff.  
*Galley-lands*, lands full of sand-galls.

### G A R

*Gally-bank*, the iron bar in chimnies on which the pot-hooks or rekans hang, a trammel. N.  
*Gane-leg*, a lame leg. N.  
*Gammerell*, the small of the leg. Exm.  
*Gan*, imperative mood of the verb *To go*. N.  
*Grand*, or *Gender*, go yonder. Exm.  
*Gangrill*, or *Gangerill*, a toad. N.  
*Gang*, row, set, or company; as of teeth, sheep's trotters, rogues, &c. in which sense it is used all over England.  
*Gang*, to go, to walk; gang your gate. N.  
*Gangway*, a thoroughfare, entry, or passage. Kent.  
*Gammerhead*, a stupid person, a duncie. S.  
*Ganny*, a turkey. Exm.  
*Gant*, slim, slender. C.  
*Gao'wing*, chiding. Exmore.  
*Gapesnest*, a raree shew, or fine sight. Exm.  
*Gare*, to cause or force; I'll gar or gare him to do it, I'll force him to do it. Northumb. and Scots.  
*Gare-*

## G E L

*Gare-brain'd*, or *Hare-brain'd*, heedless. S.  
*Garn*, garnier. Berks.  
*Garth*, a yard, a backside, a croft; a church-garth, a church-yard; a stock-garth, a rick-yard. Also a hoop or band. N.  
*Garzil*, hedging wood. N.  
*Gaster*, to startle, seare, or affright suddenly. Ess.  
*Gate*, a way or path; gang thy gate, get you gone. N. A sea-gate, a way into the sea through rocks or cliffs. Kent.  
*Gattle-head*, a forgetful person. S.  
*Gattridge-tree*, prickwood. S.  
*Gattridge-berries*, louse-berries. S.  
*Garellock*, an iron bar to make holes for fixing stakes. N.  
*Gauls*, void spaces in coppices. Ess. and Suff.  
*Gaulish-hand*, the left hand. N.  
*Ganntry*, that on which beer-barrels are set in a cellar; a beer-stall. N.  
*Gauster*. See *Goyster*.  
*Gawby*, a dunce, fool, or blockhead. N.  
*Gawky*, awkward; generally used to signify a tall awkward person. N.  
*Gawm*, to understand; I dinna gawm ye, I don't understand you. Hence, possibly, gawmtion, or gumption, understanding. N. Also smeared over, as his face all gawm'd over.  
*Gawming*, awkward, lubberly. N.  
*Gawn*, or *Goan*, a gallon. Chesh.  
*Gauts* and *Gilts*, hog-pigs and sow-pigs. N.  
*Geazon*, scarce, hard to procure. Ess.  
*Geed*, gave. Exm.  
*Geer*, furniture, utensils, harness. To geer, or gear, to dress; snugly geared, neatly dressed. N. Doctor's geer, apothecaries' drugs. Norf.  
*Gchezie Cheese*, very poor cheese, from which most of the cream has been taken away. Ess. and Suff.  
*Gelt-gimmer*, a barren ewe. N.

## G L O

*Geose*, or *Grose-cree*, a hut to put geese in. N.  
*Ghern*, a garden. Berks.  
*Gibbet*, a great cudgel, such as are thrown at trees, to beat down the fruit. S.  
*Gibbou*, a mnt-hook. N.  
*Gib-staff*, a quarter-staff. N.  
*Giddy*, mad with anger. N.  
*Gif*, if. N.  
*Giff-gaff*, unpremeditated discourse. Giff-gaff makes good fellowship. N.  
*Giglet*, a laughing girl. N.  
*Gilders*, snares. N.  
*Gill*, a rivulet or brook. S.  
*Gill-houter*, an owl. Chesh.  
*Gimmer-lamb*, a ewe-lamb; also a two years old sheep. N.  
*Gin*, if. N.  
*Ginged*, or *Jinged*, bewitched. Exm.  
*Gint*, or *Jynt*, joint. Exm.  
*Girred*, draggle-tailed. Exm.  
*Glad*, (spoken of doors, bolts, &c. that go smoothly or easily.) This bolt is glad, or moves gladly. N.  
*Glaude*, or *Gleade*, a kite. N.  
*Glaffer*, or *Glaver*, to flatter. N.  
*Glafe*, or *Glare*, smooth; a glowering fellow, a smooth-tongued or flattering fellow. N.  
*Glaive*, a sword or bill. S. French glaive.  
*Glam*, a wound or sore. Exm.  
*Glatton*, Welch flannel. N.  
*Glea*, or *A-glea*, crooked. N.  
*Gleut*, to make a figure. N.  
*Gliff*, a fright. N. In Cheshire it is used to signify a glimpse or transient view; as I got a gliff of him.  
*Glim*, to look askance.  
*Glise*, a great surprise. N.  
*Glob'd to*, wedded to, fond of. Chesh.  
*Glop*, to stare. Chesh.  
*Glotten'd*, surprised, startled. Chesh.  
*Glowing*, staring. Exm.  
*Glowr*, to stare, or overlook. N.  
*Glow'ring*,

## G O U

*Glowering*, or *Jowering*, quarrelsome. Exm.  
*Glum*, gloomy, sullen. Norf.  
*Glumping*, sullen, or sour looking. Exm.  
*Gly*, or *Glee*, to squint.  
*Glybe*; to glybe or gibe, to scold or reprobach. N.  
*Gob*, the mouth. N. Gift of the gob, facility of speech.  
*Gobbin*, } a greedy clownish person.  
*Gobslotch*, } N.  
*Gob-string*, a bridle; keep a hand on the gob-string, keep a tight rein.  
*Go-cab*, a vulgar oath. N.  
*Gods-good*, yeast. Norf.  
*Goel*, or *Gole*, yellow. Ess. and Suff.  
*Goffe*, a mow of hay or corn. Essex.  
*Gole*, or *Goal*, big, full, florid: it is said of rank corn, or gross, that the leaf blade or ear is gole; so of a young cockrel, when his comb and gills are red and turged with blood, that he is gole.  
*Goll*, a hand or fist; give me thy goll. Var.  
*Gomerill*, a silly fellow.  
*Gooldlit*, Shrove-tide. N.  
*Goods*, cattle. Derb.  
*Gool*, a ditch. Linc. Hence gully and gullet. Var.  
*Goom*, to grasp or clasp. N. In Yorkshire, to observe, or look at, or stare; pronounced *gaum* and *gaure*.  
*Goose-grass*, goose-tansy, argentina, or asperina. N.  
*Goppish*, proud, testy, pettish, apt to take exceptions. N.  
*Gor*, mirey, dirty. N.  
*Goss*, furze. Kent. Called in the North gorse.  
*Gotch*, a stone jug with a belly; a gotch-gutted fellow, a fat or great bellied fellow. Norf.  
*Gote*, a water passage. N.  
*Gothard*, a foolish fellow. N.  
*Goulans*, corn marigolds. N.

## G R I

*Gowl*, a fool, also a cuckoo. N.  
*Gowping*, or a *Gopen-full*, as much of any thing as can be held in both hands. N.  
*Gowl*, the gum of the eye. N.  
*Gowts*, drains. S.  
*Goyster*, to laugh aloud. Kent. A goystering lass or girl, a romp or tom-boy.  
*Gozzau*, an old wig grown yellow with age and wearimg. Corn.  
*Grain*, or *Grane*, to choak. S.  
*Grain-Staff*, a quarter-staff, with a short pair of tines at the end, called grains. S.  
*Grand*, very; grand-erass, very much out of temper; grand rich, very rich. Kent.  
*Grath*, assured, confident. N.  
*Gratten*, stubble; a bean, oat, or wheat gratten. Kent.  
*Greathly*, handsomely, towardly; in greath, well. N.  
*Greact*, a small worth. N.  
*Greeds*, the straw to make dung in a barton. Kent.  
*Green-drake*, the May-fly, of which trout are peculiarly fond. N.  
*Green-sweerd*, grass, turf. S.  
*Grees*, stairs or steps. N.  
*Greets*, the grain of oats. N.  
*Grey-bird*, a thrush. S.  
*Grey-parson*, a layman who owns or rents the tythes of a parish. Norf.  
*Grey of the morning*, twilight, from day-break to clear light. S.  
*Griddle*, a gridiron. Exm.  
*Greit*; to greit, to weep. N.  
*Grig*, health. Shropsh.  
*Grip*, or *Gripe*, a little ditch. N.  
*Grip*; to grip, to bind sheaves. Berks.  
*Grip-yort*, or *Grip-yard*, a seat of green clods or turf, supported by twisted boughs (burled wise) and generally made round shady trees. N.  
*Gripp'n*, a clasped or clenched hand. N.  
*Grisly*, ugly; from *grize*, swine. Also black and white, or grey. N.  
*Grit*,

## G R Y

*Grit*, sand. N.  
*Grizzen*, the stairs. Suffolk  
*Grizzling*, laughing or smiling.  
*Grizzle-demundy*, a laughing fool, one that grins at every thing. Exm.  
*Grosiers*, gooseberries. N.  
*Groop*, a place for holding cattle, a sheep-pen. N.  
*Groare*, a mine. Derb.  
*Groovers*, miuers. Derb.  
*Ground-sill*, the threshold of a door. C.  
*Groud*, wort of the last runing. N.  
*Grow*; I grow, I am troubled. N.  
*Growze*; to growze, to be chill before the beginning of an ague fit. N.  
*Groyne*, a swine's snout. N.  
*Gry*; to gry, to have a slight fit of the ague, to have the ague hanging on a person. N.

## G Y P

*Guizend*, spoken of tubs or barrels that leak through drought. N.  
*Gubb*, a pander, or go between. Exm.  
*Gullet*, the arch of a bridge. Devon.  
*Gullets*, jacks. N.  
*Gully*, a common knife. N.  
*Gully-mouth*, a small pitcher. Dev.  
*Gun*, a flaggon for ale. N.  
*Gurd o'laughing*, a fit of laughter. N.  
*Gurt*, great. Exm.  
*Guttering*, eating greedily, guttling. Exm.  
*Gwill*, to dazzle; spoken of the eyes. Chesh.  
*Gypsies*, springs that break forth sometimes on the Wolds of Yorkshire; looked upon as a prognostic of famine and scarcity. N.

## H.

### H A G

*Hlick*, a pick-axe, a mattock made only with one end, and that a broad one. N. Also a rack. Linc.  
*Hucker*, to stutter. S.  
*Hadder*, heath or ling. N.  
*Had-loant-rean*, the gutter or division between the head lards and others. N.  
*Hug*, or *Haggus*, the belly. N.  
*Hagester*, a magpie. Kent.  
*Hagguge*, a slattern. Exm.  
*Haggenbag*, mutton or beef baked or boiled in pie-crust. Corn.  
*Haggis*, or *Haggass*, the entrails of a sheep, minced with oatmeal, and boiled in the stomach or paunch of the animal. Northumb. and Scots.  
To cool one's haggass, to beat one soundly.  
*Haggles*; it haggles, it hails. N.  
*Haghes*, haws.

### H A P

*Hag-worms*, snakes of all kinds. York.  
*Haister*, the fire-place. Shrops.  
*Hake*, to sneak or loiter. N.  
*Hale*, an iron instrument for hanging a pot over the fire. S. See *Trammel*.  
*Hallibash*, a great blaze. N.  
*Halzening*, predicting, the worst that can happen. Exm.  
*Hammil*, a village. N.  
*Han*; I han, I have. N.  
*Haud*, hold, stay; hand your hond. N.  
*Hanje*, or *Hange*, the head, heart, liver and lights of any animal, called in Somersetshire the purtenance. Exm.  
*Hantick*, frantic. Exm.  
*Hantle*, much, many. N.  
*Hanty*, wanton, unruly, restive; spoken of a horse. N.  
*Happa*; hap ye? think you? N.  
*Happe*, to cover for warmth; also to encourage or set on a dog. N.  
*Harden*;

## H A Z

*Harden*; the market hardens, *i. e.* things grow dear. N.  
*Hare*, to affright, or make wild. S.  
 Hence harum scarum, or starum.  
*Hare*, her; used also for she. Exm.  
*Hariſſ* and *Catchwived*, goose-grease, aparine. N.  
*Harl*, a mist. N.  
*Harle*; to harle a rabbit, to cut and insinuate one hind leg of a rabbit into the other, for the purpose of carrying it on a stick. W.  
*Harn*, coarse linen. N.  
*Harns*, brains. Cumb.  
*Harr*; a sea harr, a tempest rising at sea. Line.  
*Harr*, to snarl like an angry dog. N.  
*Harvest*, harvest. Exm.  
*Harry-gaard*, a rigsby, a wild child. N.  
*Hart-clarer*, melilot. N.  
*Hask*, dry, parched. N.  
*Haspat*, or *Haspenal-lad*, a youth between man and boy.  
*Hattle*, wild, skittish, mischievous; tie the hattle kye by the horns. N.  
*Hattock*, a shock of corn, containing twelve sheaves. N.  
*Harance*, manners, good behaviour. Dev.  
*Harer*, oats.  
*Haver-meal*, oatmeal. N.  
*Haver-bread*, oat bread. N.  
*Hary-cary*, undetermined, wavering, (*habe care*) doubtful whether to accept or reject a thing. Nottingham.  
*Hause*, or *Hose*, the throat. N.  
*Hauste*, or *Hoste*, a dry cough. N.  
*Haw*, a close. Kent.  
*Hawchamouth*, one that talks indecently. Exm.  
*Hawl*, or *Helm*, stubble gathered after the corn is housed; also pease straw. S.  
*Hauthern*, a kind of hitch or pin, cut out in an erect board, to hang a coat on, or the like. Exm.  
*Hawze*, or *Hoze*, to hug or embrace. N.  
*Hazes*; it hazes, it mizzles, or rains small rain. N.

## H O B

*Head*, face; I told him to his head, I told him to his face. Berks.  
*Head*, to cover. Berks.  
*Heald*, to pour out; to heald the pot. N.  
*Heasy*, hoarse. N.  
*Heck*, the door; also a latch. Steck the heck, pull the latch. A heck is likewise a rack for cattle to feed in. N.  
*Heckle*; to heckle tow, to dress it. N.  
*Heckler*, of tow. N.  
*Helder*, rather, preferable to. N.  
*Hebm*, a hovel. N.  
*Heloe*, or *Helac*, bashful. N.  
*Henmet*, a fold. N.  
*Hen-bawks*, a hen-roost, from the bawks of which it consists. See *Bawks*. N.  
*Henn*; to hem, to throw. Exmore.  
*Henting*, a clownish fellow. N.  
*Heppen*, or *Hepley*, neat, handsome. N.  
*Hetter*, eager, earnest, keen. N.  
*Hewstring*, short-breathed, wheezing Exm.  
*Hie*, to make haste. S.  
*Hight*, called. N.  
*Hill*, to cover; a bed-hilling, a quilt or coverlet. N.  
*Hind*, a husbandry servant. N.  
*Hind-berries*, raspberries. N.  
*Hinc*, hence; of a while, 'ere long; *q. d.* behind, or after a while. N.  
*Hinge*, the liver and pluck of a sheep, for dog's meat. W.  
*Hinny*, my honey, a term of endearment; as, my hinny bairn, my sweet child. N.  
*Hipping-hawd*, or *hold*, a place where people stay to chat in when they are sent on an errand; a loitering place. N.  
*Hippings*, cloots for infants. N.  
*Hitch*, to move, or walk. Norf.  
*Hither and yon*, here and there, backwards and forwards. N.  
*Ho*; to ho for any thing, to long for any thing. Berks.  
*Hob*, or *Hub*, the back of the chimney; E

## H O R

ney: to make a hob, to make a false step; probably hence to hobble. N.  
*Hobbit*, } a natural fool, a block-head. N.  
*Hobgobbin*, } head. N.  
*Hobgoblin*, an apparition, fairy, or spirit. N.  
*Hobthrust*, or rather *Hob o Thurst*, a spirit, supposed to haunt woods only. N.  
*Hobbetly-hoy*, neither man nor boy, a young man between both. N.  
*Hob-nob*, (sometimes pronounced hab-nab) at a venture, rashly. N.  
*Hoddy*, well, pleasant, in good spirits; I'm pretty hoddy. S.  
*Hodmandod*, a shell-snail. S.  
*Hog*, a sheep of a year old. N. Sometimes called hoggrel.  
*Hoggets*, hog-colts, colts of a year old. Hants.  
*Hoit*, an awkward boy. N.  
*Hole*, hollow, deep; a hole-dish, a deep dish, opposed to shallow. N.  
*Hollen*; the hollen is a wall about two yards and a half high, used in dwelling-houses, to secure the family from the blasts of wind rushing in when the heck is open; to this wall, on that side next to the hearth, is annexed a sconce or skreen of wood and stone.  
*Holt*, a wood. S.  
*Holy-by-zont*, a ridiculous figure. N.  
*Hoo*, he; but in the north-west parts of England most frequently used for she.  
*Hooly*, tenderly. N.  
*Hoop*, a measure, containing a peck, or a quarter of a strike. N.  
*Hoppet*, a little basket, chiefly for holding seed-corn, worn by the husbandmen, in sowing, at their backs, whence a man with protuberant buttocks is compared to a man accoutered with a hoppet, and styled hoppet-arsed, vulgarily hopper-arsed. N.  
*Hoppy*, to hop or caper. Exm.  
*Hornicle*, a hornet. S.

## H Y P

*Horry*, mouldy: perhaps from hoary. Exm.  
*Horse-knops*, heads of knapweed. N.  
*Hotagoe*, to move nimbly, spoken of the tongue; you hotagoe your tongue. S.  
*Hover*, to stay or stop. N. Also to pack lightly, in order to defraud in measure. The hop-pickers in Kent, who are paid by the basket, lay them lightly in for that purpose: this is called hovering them.  
*Hover ground*, light ground. S.  
*House*; the house, the room called the hall. N.  
*House-place*, the common room in a farm house. N.  
*Housen*, houses. Berks. Saxon.  
*Hout*, a negative, as nay. N.  
*How*, a narrow iron rake without teeth. C.  
*Howdy*, a midwife. N.  
*Howking*, digging. N.  
*Howlet*, an owl.  
*Hozee*, to be badly off. Exmore.  
*Hubblesher*, a riotous assembly. N.  
*Huck-muck*, a little tiny fellow, (thick stubbed). Exm.  
*Hucksheens*, the hocks or hams. Exm.  
*Huff*, light paste, enclosing fruit or meat whilst stewing, so called from its hustling or puffing up in the operation. This paste is generally made with yeast. Glouce.  
*Hulver*, holly. Norf.  
*Hummer*, to begin to neigh. S.  
*Hunch*; a great hunch, a piece of bread. S.  
*Hunchet*, a diminutive of hunch.  
*Hare*, hair. N.  
*Hushing*, shuffling and shrinking up one's shoulders. Exm.  
*Hutherikin-lad*, a ragged youth, between boy and man. Durham.  
*Hyle*, twelve sheaves of corn. W.  
*Hype*; to hype at one, to make mouths at, or affront one. An ox apt to push with his horns is said to hype. N.

JACK,

## I N D

## J U T

## I.

*JACK*, half a pint. Yorks.

*Jack-sharp-nails*, a prickle-back; called also, in Middlesex, a strickle-back. Derb.

*Jack-o-legs*, a clasp knife. N.

*Jacket-a-wad*, an ignis-fatuns. Exm.

*Jag*, a parcel or load of any thing, whether on a man's back, or in a carriage. Norf.

*Jamnoch*, oaten bread, made into great loaves. N.

*Jarr*, the door stands a-jarr, i. e. the door stands half open. Norf.

*Jastring*. See *Gastering*. N.

*Jam* (of the door or window), the door post, or side front of a window. N. From *jamb*, leg.

*Icecles*, Isicles. N.

*Ice-bone*, a rump of beef. Norf.

*Jenny-crudle*, a wren. S.

*Jenny-hudet*, or *Howlet*, an owl. Yorks.

*Iifikins*, in faith, an asseveration. N.

*Ill*; to ill, to reproach. N.

*Ill*, or *Elt*, a spaded sow. Exm.

*Jill*, or *Gill*, a pint. Yorksh.

*Jimmers*, jointed hinges. N.

*Inder*, (India.) An inder, a great quantity: he is worth an inder of money; I have laid an inder of loads of gravel in my yard. Norf.

*Ing*, a common pasture or meadow. N.

*Ingle*, fire or flame. N.

*Inkling*, a desire. N.

*Imom-Barley*, such barley as is sown the second crop, after the ground is fallowed.

*Inseuse*, to make a man understand a thing; I con'd na inseuse him, I could not make him comprehend it.

*Intermitting*, the ague. N. He has gotten an intermitting.

*Inwards*; the inwards of a hog, the entrails, chitterlings, &c. Glouc.

*Job*, a piece of labour, undertaken at a stated price. Norf.

*Jobbet*, a small quantity, commonly of hay or straw. Hampsh. Called in Gloucestershire, *Jobbet*.

*Joist*, summering cattle; from *agiste*. N.

*Jouk Coat*, a great coat. N.

*Jounce*, a jolt or shake; a jouncing trot, a hard rough trot. Norf.

*Ire*, iron. Berks.

*Iring*, remet. N.

*Ise*, *Ees*, *Ich*, I. Devonsh.

*Jugglemear*, a quagmire. W.

*Jurnut*, an earth-nut, *bulbo castanum*. N.

*Ju-un*, empty. N.

## K.

## K E A

*KALE*, or *Kaul*, pottage. N.

*Kale-pot*, pottage-pot. N.

*Kazzardly*, unlucky; kazzardly cattle, cattle subject to casualties or death. N.

*Kale*, a cold or cough. Lanc.

## K E E

*Kedge*, to fill one's self with meat. N.

Also brisk, lively. S.

*Kedgebelly*, a glutton. N.

*Kee*, kine, or cows. Exm.

*Keere*, a large vessel to ferment liquors in. Devonsh.

*Keere*,

## K I D

*Keere*; to keeve a cart, to overthrow it. N.  
*Keil*; a keil of hay, a cock of hay. N.  
*Kelks*, a beating, blows; I gave him two or three good kelks. Also the roe of a fish. N.  
*Kelter*, or *Kitter*, frame, order, condition. N. Hence *helters-kelter*, a corruption of *helter*, to hang, and *kelter*, order; *i. e.* hang order, or in defiance of order. In good kelter, in good case or condition.  
*Kemnel*, *Kimmel*, or *Kemlin*, a powdering tub. N.  
*Ken*, to know; also to observe at a distance; I ken him afar off. N. Out of ken, out of sight.  
*Kemning*, a measure. N.  
*Kenspecked*, marked, or branded for distinction. N.  
*Kep*, to reach or heave, as being ready to vomit. Also to catch a ball. N.  
*Kep*, a cap. Exm.  
*Keppen*, to hoodwink. N.  
*Kerping*, finding fault, carping. Exm.  
*Kern-baby*, an image dressed up with eorn, carried before the reapers to their mell-supper, or harvest-home. N.  
*Kerse*, the furrow made in a board by the saw. S.  
*Keslop*, the stomach of a calf. N.  
*Kester*, Christopher. N.  
*Kesmas*, Christmas. N.  
*Ketty*, nasty; a ketty cur, a nasty or dirty fellow. N.  
*Key-Beer*, ale, or a better sort of beer, kept under lock and key. Kent.  
*Kickle*, or *Kittle*, uncertain, fickle. N.  
*Kid*, a small faggot of brush-wood. N.

## L A C

*LaBB*, a blab, one that cannot keep a secret. Exm.  
*Lack*, to dispraise. S.

## K Y R

*Kiderow*, a place for keeping a sucking calf. Chesh.  
*Kilps*, pot-hooks. N.  
*Kind*, intimate. N.  
*Kink*, laughter. To *kink*, as spoken of children, when their breath is long stopped, through eager crying or laughing. Hence the kink-cough, called also the chin-congh. N.  
*Kit*, a milking pail, like a churn, with two ears and a cover. N.  
*Kitchen*; to kitchen, to use thriftily. N.  
*Kitchiness-bread*, thin soft oat-cakes, made of thin batter. N.  
*Kite*, a belly. Cumb.  
*Kittling*, a young cat or kitten. N.  
*Kittle*, to tickle. N.  
*Kittleish*, ticklish. N.  
*Kire I*, quoth I. N.  
*Klick*; to klick up, to catch np. Linc.  
*Klutsen*, to shake. N.  
*Knack*, to speak finely or affectedly. N.  
*Knacker*. See *Nacker*.  
*Knightle-man*, an active or skilful man. N.  
*Knor*, or *Knurer*, a short, stubbed, dwarfish man; a metaphor from a knot in a tree. In the South we use the diminutive *knurle* in the same sense.  
*Knott*, a little round hill, the top of a hill or mountain. N.  
*Knucker*, to giggle, to chatter. Surrey.  
*Knottes*, turnips. Kent.  
*Kony-thing*, a fine thing; perhaps canny. See *Canny*. N.  
*Kuss*, a kiss. N.  
*Kye*, cows. N.  
*Kyrk*, church. N.  
*Kyrk-master*, church-warden. N.

## L.

## L A G

*Lakee*, to be wanting from home. Ex.  
*Lad*, a boy, youth, or young man. N.  
*Lagger*, a narrow strip of ground. Glo.  
*Laier*,

## L A Z

*Laier*, soil, dung. Ess. and Suff.  
*Lait*, to seek any thing hidden. N.  
*Lake*, to play; from the Saxon *Laikan*.  
*Lake-wake*, watching a dead body. N.  
*Lamme*, to beat. N.  
*Lampsid*, lamed, or hurt. Exm.  
*Land*, a division in ploughing. N.  
*Land*, or *Lant*, urine; to lant or leint ale, to put urine into it to make it strong. N.  
*Laneing*; they will give no laneing, *i.e.* they will divulge it. N.  
*Langot* (of the shoe), the strap of the shoe. N.  
*Lape*, to walk awkwardly. N.  
*Lare*, or *Lair*, learning, scholarship. N.  
*Lare*, a quagmire. N.  
*Largess*, a bounty. The reapers in Essex and Suffolk ask all passengers for a largess, and when any money is given to them, all shout together, *Largess! Largess!*  
*Lass*, a girl or young woman. N.  
*Laster*, or *Lawter*, thirteen eggs to set a hen. Also the coming-in of the tide. N.  
*Lat*, slow, tedious. Also a lath. N.  
*Latching*, infecting. N.  
*Late*, slow. N.  
*Lathe*, a barn; also ease or rest. N.  
*Lathing*, entreating, invitation: dimma look for lathing, don't want entreating. N.  
*Lathed* and *overblathed*, strongly pressed, or entreated over and over. Used also in the Exmore dialect.  
*Lare*; the lave, the remainder or leaving. N.  
*Lawn*, an open space in the midst of a wood. N.  
*Lawful*; Oh lawful case! an interjection. Derb.  
*Laye*, the same as *lowe*, in the North, the flame of a fire; but more particularly used for the flame of charcoal or any other burnt coal. N.  
*Lazy*, naught, bad.

## L E S

*Le-ach*, hard work, which causes leache in the workmen's joints, frequently used by the northern miners. N.  
*Leach*, to play like children. N.  
*Leadden*, or *Lidden*, a noise or din. N.  
*Lean*; to lean nothing, to conceal nothing. N.  
*Leap*, or *Lib*, half a bushel. Suss. In Essex a lib is a basket for carrying seed corn.  
*lear*, to learn. N.  
*Leary*, empty. Dorsets.  
*Lease*; a cow-lease, cow pasture. W. Perhaps lees. Also a small piece of ground of two or three acres. Ess. and Suff.  
*Leath*, ceasing, intermission; as no leath of pain, no intermission from pain. N.  
*Leather*, to beat; I'll leather you heartily. N.  
*Leasing*, picking up the corn left by the reapers, &c., called in some countries gleaning. Glouc.  
*Leek-on*, pour on more liquor. N. Perhaps from *leek*. N.  
*Lee*, or *Lew*, calm, under the wind, shelter. S.  
*Leegging*, waddling.  
*Leech-way*, the path in which the dead are carried to be buried. Exm.  
*Leef*, or *Lieve*, willingly; I had as leef not go. S.  
*Leer*, empty. Wilts. A leer waggon, an empty waggon. In the Exmore dialect, *leery*.  
*Leet*; a three or four way leet, a place where three or four ways meet. S.  
*Leeten*, you pretend to be. Chesh. You are not so mad as you leeten you.  
*Leethwake*, limber, pliable. N.  
*Leits*, nomination to offices in election, often used in Archbishop Spotswood's History. N.  
*Lestat*, saleable, that weighs well in hand, that is heavy in lifting. N.  
*Letch*,

## L O C

*Letch*, or *Lech*, a vessel for holding ashes, for the process of making lye for washing a buck. S.

*Lib*; to lib, to castrate. A *libber*, a sow-gelder. N.

*Libbet*, a great cudgel, used to knock down fruit from the trees, and to throw at cocks. Kent.

*Lick*, to beat. N. and S.

*Liever*, rather. N. From the Saxon.

*Lift*, a stile that may be opened like a gate. Norf.

*Lig*, to lie; lig ye down there, lie down there. N.

*Limbers*, thills or shafts. Berks.

*Limmers*, a pair of shafts; also an epithet, meaning base, low. N.

*Linch*, a hamlet, generally on the side of a hill. Glouc.

*Linch-pin*, or *Inch-pin*, the penis of a stag. Shropsh.

*Ling*, heath, hether. N.

*Lingey*, limber. N.

*Links*, sausages. Suff.

*Lipin*, to forewarn. S.

*Lippey*, moist, wet; a lippey season, or ground. W.

*Lit*, to colour or dye.

*Lith*, limber. N.

*Lither*, lazy, idle, slothful. N.

*Lite*; a lite, a few, or little. N.

*Lite on*; to lite on, to rely on. N.

*Lithing*, thickening of liquors. N.

*Litten*, or *Liten*, a garden. N. The church-litten, the church-yard. N. and S.

*Littocles*, rags and tatters. Berks.

*Lizen'd*; lizen'd corn, q. lessened; lank or shrunk corn. S.

*Lob-lolly*, an odd mixture of spoon-meat. Exm. On board of the ships of war, water-gruel is called loblolly, and the surgeon's servant or mate, the loblolly boy.

*Lock!* an exclamation of surprise; as, what! hey-day! Exm.

## L O W

*Loe*, a little round hill, or a great heap of stones. N.

*Loert*, q. Lord, gaffer; *Lady*, gammer, used in the Peak of Derbyshire.

*Loft*, low. Exm.

*Lomey*, a spoiled child. Devons.

*Long*, great; as a long price.

*Long*; long it hither, reach it hither. Suff.

*Long-cripple*, a viper. Exm.

*Louning*, lame. N.

*Lout-figs*, figs. Berks.

*Look*, a small quantity. N.

*Loom*, a tool or instrument in general. Chesh. Any utensil, as a tub.

*Loop*, a rail of pales or bars joined together like a gate, and moveable at pleasure. S. Also, in the North, a hinge of a door.

*Looze*, a hog-stye. Exm.

*Lop*, a flea. N.

*Lope*, leap'd, the perfect tense of leap. N.

*Lopperd-milk*, sour curdled milk; a lopperd slut. N.

*Losset*, a large flat wooden dish, not much unlike a vorder. N.

*Lourdy*, sluggish, from the French word *lourd*. Dr. Heylin, in his Geography, will have *lourdon*, for a sluggish lazy fellow, to be derived from Lord Dane; for that the Danes, when they were masters here, were distributed singly into private houses, and in each called Lord Dane, who lorded it there, and lived such a slothful, idle life.

*Louking*, gawky, awkward. N.

*Loustree*, to loustree, to work hard. Exm.

*Lout*, a heavy, idle fellow. N.

*Lowe*, flame; a lilly-lowe, or ballibleiz, a comfortable blaze. To make a lowe, to stir the fire in order to make it blaze. W.

*Loring*, piling up one thing on another. Exm.

*Lowk*,

## L U M

*Lock*, to weed; to lowk corn, perhaps to look for and take out the weeds. N.

*Lorn*, or *Loon*, a vulgar rustic, a heavy stupid fellow. N.

*Lout*, to cringe, or bow down the body. They were very low in their lowtings. N.

*Lufe*, the open hand. N.

*Lugg*, a pole or perch. Also used in Gloucestershire for any long pole.

*Luggs*, ears. N.

*Lion*, a woody valley. N.

*Lumper*, to stumble; a lumpering horse, a stumbling horse. W.

## L Y T

*lun*, or *lewe*, under cover, or shelter.

Under the lun or lewe of a hedge. W. *Lung-saddle*, or *settle*, a long form, with a back and arms, usually placed in the chimney corner of a farm-house. N.

*Lungeous*, spiteful, mischievous. Der. and Leic.

*Lundge*, to lean on any thing. Exm.

*Lure*, a sore on the hoof of a cow, cured by cutting it cross-ways. W.

*Lymptwigg*, a lapwing. Exm.

*Lynchett*, a green bank or interval to divide lands. S.

*Lyte*, or *Light*, a few.

## M.

### M A R

*Mib*, a slattern. To *mab*, to dress in a careless, slatternly manner. N.

*Mabbiers*, chickens. Cornw.

*Mad*, an earth-worm. Ess. From the German *Maden*.

*Maddle*, to be fond of; she maddles after that fellow, she is fond of that fellow. N.

*Main*, very; main good, very good. Also the chief; madam's the main, i. e. madam is the chief or ruler. C.

*Make*, a match or equal. N.

*Makerly*, tolerable. N.

*Make-weight*, a small candle, thrown in to complete the pound. N.

*Malls*, the measles. Exm.

*Mam-sworn*, perjured. N.

*Mantle*, to embrace kindly. N.

*Marl*, a marvel or wonder. Exm.

*Marrow*, a fellow, or companion. Exm.

This pair of gloves or shoes are not marrows, i. e. are not fellows. N.

*Martlemas-beef*, beef dried in the chimney like bacon, so called, because it is usual to kill the beef for this purpose

### M E E

about the feast of St. Martin, November the eleventh. Ess. and Suff.

*Mass*, acorns (Mast.) Exm.

*Mauks*, *Makes*, *Maddocks*, whims or maggots. N.

*Mauls*, mallows. N.

*Maund*, a hand-basket with two lids. N.

*Maundy*, abusive, saucy. Hence wandering. Glouc.

*Maur*, or *More*, a root; a strawberry-mair, or more. See *More*. Glouc.

Perhaps hence the word mored for rooted.

*Marks*, maggots; also a slattern. N.

*Maz'd*, or *Mazed*, mad. Exm. A mazed man, a crazy or mad man.

*Mazards*, black cherries. Glouc.

*Meag*, or *Meak*, a pease-hook. Ess.

*Meath*, option, preference. Lin.

*Meatchley*, perfectly well. S.

*Meaugh*; my meaugh, my wife's brother, or sister's husband.

*Meer*, a ridge of land between different properties in a common field. Glouc.

*Needless*,

## M I N

*Meedless*, unruly. N.  
*Meeterly*, *Meetherly*, *Meederly*, handsomely, modestly. N.  
*Mell*, or *Maud*, a wooden mallet or beetle. N.  
*Mell-Supper*, a supper and merry-making, dancing, &c. given by the farmers to their servants on the last day of reaping the corn, or harvest-home. N.  
*Melsh*, modest, damp, drizzling; melsh weather. N.  
*Meny*, a family; from the ancient French word *mesnie*.  
*Mensefull*, comely, graceful, creditable. N.  
*Merrybaucks*, a cold posset. N.  
*Mess*; by the mess, by the mass, an oath. Derb. and Lanc.  
*Met*, a strike, or four pecks. N.  
*Mete*, or *Meat*, measure. N.  
*Mews*, moss. Exm.  
*Mews*, a general name in London for stables, from the Mews at Charing Cross, formerly the place where the king's hawks as well as horses were kept.  
*Michers*, thieves, pilferers. Norf.  
*Mickle*, much. N.  
*Milden*, a dunghill. N.  
*Midge*, a gnat. N.  
*Milkuesse*, a dairy. N.  
*Mill-holus*, watery places about a mill-dam. N.  
*Milner*, a miller. N.  
*Milcyn*, green fish. Lanc.  
*Mimmam*, a bog. Berks.  
*Min*, or *Men*, them; *e. g.* put min up, *i. e.* put them up. Exm.  
*Ming*; to ming at one, to remind, give warning, or allude to a thing. N.  
*Ming-wort*, wormwood. N.  
*Minginior*, one that makes fret-work. It is a rustic word, used in some parts of Yorkshire, corrupted, perhaps, from engine.  
*Mint*; to mint at a thing, to aim at it, or to have a desire for it. N. In the

## M O S

West it is also used to signify resembling; as, a do mint the yeather o'un mortally, he resembles his father greatly.  
*Mire-bank*, a separation. Norf.  
*Mire-drown*, a bittern. Norf.  
*Mirk'd*, or *Merk'd*, to be troubled or disturbed in mind. S.  
*Misagast*, mistaken, misgiven. S.  
*Miscreed*, descreed. N.  
*Mischticht*, that has got an ill habit, property, or custom; as a mischtecht horse, perhaps misteach'd, for mis-taught, ill broken. N.  
*Mixhill*, a dunghill. Kent.  
*Mizzy*, a quagmire. N.  
*Modher*, *Modder*, or *Manther*, a young girl. Norf.  
*Moke*, the mesh of a net: also wicker work, perhaps from the resemblance to the meshes of a net. Norf.  
*Moider*, to puzzle, perplex. N. See *Moyther*.  
*Molter*, the toll of a mill. N.  
*Mop*, a statute fair for hiring servants. Glouc.  
*Mooch*, to play the truant; blackberry mooching, to play the truant in order to gather blackberries. Glouc.  
*More*, a hill: hence the hilly parts of Staffordshire are called the Morelands. N. More, or Maur, also in Gloucestershire, signifies a root; as, a strawberry-more.  
*Moring-axe*, an axe for grubbing up the roots of trees. Glouc.  
*Morgan*, a weed growing among corn. Hants.  
*Mort*, or *Mot*, many, abundance, a multitude; a mort of money, apples, men, &c. Kent.  
*Mortal*, *Mortacious*, *Mortally indeed*, very; a mortal good doctor, mortacious wholesome. Kent.  
*Mosey*, mealy; a mosey apple. Glouc.  
*Mosker*, to rot; a mosker'd tooth, a rotten or decayed tooth. N.  
*Mouch*,

## M U C

*Mouch*, to pilfer. Berks.  
*Moule-rat*, a mole. Bedf.  
*Mould-warp*, the same; from the Low Dutch, *worpen*, to cast forth, and *molde*, earth. N.  
*Moyle*, a mule. Exm. To moyley, or moyle and toil, to labour hard like a mule.  
*Moytherd*, confounded, tired out. Glou.  
*Muck*, moist, wet. Lincolnshire. Elsewhere muck signifies dung or straw laid to rot, which is usually very moist; whence wet as muck.  
*Muckinger*, or *Muckinder*, a handkerchief. N.  
*Muck-midden*, a dunghill. N.  
*Muckshut*, the dusk of the evening. Gloue.  
*Muckson up to the Huckson*, dirty up to the knuckles. S.

## M U X

*Muggard*, sullen. Exm.  
*Muggots*, chitterlings; also a calf's pluck. Exm. *Muggety-pie*, a pie made of calf's entrails. Cornw.  
*Mugwort*, wormword. N.  
*Mutch*, straw, half rotten. S.  
*Mull*; to mull, to pull and tumble one about. Exm.  
*Mullock*, dirt or rubbish. N.  
*Mummy*, mother. Norf.  
*Mun*, must; I mun go, I munst go. N.  
*Mung*, food for chickens.  
*Munger*, to mutter to oneself, or murmur. Shrops.  
*Murk*, dark. N.  
*Markins*, in the dark. N.  
*Murl*, to crumble. N.  
*Murth*, abundance; a murth of corn, abundance of corn. N.  
*Mux*, dirt. Exm.

## N.

## N A Y

*NAB*, the summit of a rock or mountain. N.  
*Nacker*, a harness-maker. Norf.  
*Nacking*, i. e. necking, a handkerchief. Cornw.  
*Nail*; a nail of beef, eight pounds. S.  
*Nape*, or *Nepe*, a piece of wood that hath three feet, used to support the fore part of a loaded waggon. N.  
*Napkin*, a pocket handkerchief. N.  
*Narle*, a hard swelling on the neck, arising from a cold. Glouc. Narle is likewise a term for a knot in an oak, thence stiled a narly oak. A narle is also a knot in a tangled skein of silk or thread.  
*Nar-sin*, never since. N.  
*Nauant*, aunt. N.  
*Nay*, no; a nay-word, a catch, or by-word. N.

## N E S

*Needl*, a needle. Exm.  
*Nearre*, Lincoln. In use for neither Ab A. S. *Nerran*, posterior.  
*Neb*, or *Nib*, the nose; also the beak of a bird. N.  
*Neckabout*, a woman's neck handkerchief. N.  
*Neeve*, or *Neiffe*, a fist. N.  
*Neme*; my neme, my compere, my gossip. N.  
*Nemis*, least, for fear. Suff. Mauther, gang the grizen into the vaunderoof, bring my hat from off the spurket, ding the door after you, nemis the cat should get in and eat the summate: girl, girl, go up stairs into the garret, and fetch my hat from off the peg; shut the door for fear the cat should get in and eat the dainty.  
*Nesh*, or *Nash*, tender. N. and S.

F

Nerled,

## N O G

*Nerled*, ill-treated, as by a step-mother. N.  
*Nestling*, the smallest bird of the nest or clutch. N.  
*Nether*, lower; hence the *Netherlands* or *Lower lands*. N.  
*Netherd*, starved with cold. N.  
*Netting*, chamber-lye, urine. N.  
*Newing*, yeast, or barn. Ess.  
*Nice*, clever, agreeable, fine, applied to any thing. C.  
*Nickering*, neighing. N.  
*Nicker-pecker*, a wood-pecker. N.  
*Niddick*, the nape of the neck. Exm.  
*Nigh*; to nigh a thing, to be close to it, to touch it. N.  
*Ni! Ni!* an exclamation expressing amazement on seeing any one finely dressed. N.  
*Nim*, to take up hastily. N.  
*Ninniwatch*, a longing desire or expectation of a thing. Exm.  
*Nitch*, or *Nidge*; a nitch of hay or corn, a small quantity, less than a jobbet. Hampsh.  
*Nittle*, handy, neat, handsome. N.  
*Nithing*, much valuing, sparing of; he is nithing of his pains. N.  
*Nog*, ale.

## N U S

*Noggin*, a little pot or piggin, holding about a pint. N.  
*Nook*, a corner; the toll-nook, the corner of the market-place where the toll used to be taken. N.  
*Nonce*; he did it for the nonce, he did it designedly, or on purpose. N. & S.  
*Nor*, than; more nor I, more than I. N.  
*Nose-gigg*, a toe-piece on a shoe. Exm.  
*Not*, smooth, polled or shorn; not-sheep, sheep without horns. Ess.  
That field is not, that field is well tilled. Berks.  
*Not*, a game used in Gloucestershire, where the parties, ranged on opposite sides, with each a bat in their hands, endeavour to strike a ball to opposite goals. The game is called not, from the ball being made of a knotty piece of wood. Glouce.  
*Note*, to push, strike, or gore with the horns, as a bull or a ram. N.  
*Note-herd*, a neat-herd. N.  
*Nought*, nothing; nought good to, good for nothing. N.  
*Nowt*, neats; i. e. cows and oxen.  
*Nush'd*, starved in bringing up. S.

## O.

### O P E

*Oaf*, a foolish fellow. N. and S.  
*Oavis*, the eaves of a house. Exm.  
*Old*, great; here has been old doings, here has been great doings. C.  
*Old Land*, ground that has lain long untilled, and just ploughed up. The same in Essex is called new lands.  
*Omy*, mellow (spoken of land.) N.  
*Oneder*. See *Annder*.  
*Onstead*, a single farm-house. N.  
*Ope-land*, ground ploughed up every

### O S K

year; ground that is loose and open. S.  
*Orts*, fragments of victuals; don't make or leave orts, don't leave any fragments on your plate. C.  
*Ore*, or *Ore-weed*, sea-weed, or sea-wrae, used for manuring land. S. and W.  
*Orudorus*, afternoon's drinkings: corrupted from onedrins. Cumb.  
*Osken*; an osken of land, a corruption of

## O V E

of ox-gang, which in some places contains ten acres, in some more. N.  
*Oss*, to try, attempt, endeavour. N.  
*Otherwhiles*, sometimes. S.  
*Otherguess*, another sort; corruption of other guise. C.  
*Oasen*, oxen. N.  
*Oust*, or *Oast*, a kiln for drying hops. Kent. Called in the West, an East.  
*Over*, important, material. Exm. I have an over errand to you.  
*Over-anunt*, opposite. Glouc.  
*Ocer-get*, to overtake; he is but a little

## O X T

before, you will soon over-get him. N.  
*Overswicht*; an overswicht housewife, i. e. a whore; a ludicrous word. N.  
*Ouzle*, a blackbird. N.  
*Owl*; to take owl, to be offended, to take amiss. Exm.  
*Ownty*, empty. Exm.  
*Ox-boose*, an ox, or cow-stall. Exm.  
*Oxlip*, a cowslip. Ess. This flower probably derives its name from its sweetness, compared to the breath or lip of a cow or ox.  
*Oxter*, the arm-pit. N.

## P E A

*PADDOCK*, or *Paddick*, a frog. N. and S.  
*Paddle*, to tipple. Exm.  
*Paigle*, a cowslip. N.  
*Patching*, patching or mending clothes. Also walking slowly. Exm.  
*Pame*, a christening blanket, a mantle. Exm.  
*Pan*; to pan, to close, join together, or agree. N.  
*Panercock*, an earthen pan. Exm.  
*Pank*, or *Pink*, a minnow. N.  
*Panking*, painting. Exm.  
*Parbreaking*, fretful. Exm.  
*Parcyand*, the figure of. N.  
*Partlet*, a woman's ruff. N.  
*Pash*, brains; a mad-pash, a mad-brains. Chesh.  
*Pate*, a brock or badger. N. Also a general ludicrous word for a head in many counties.  
*Pax-wax*, the tendon of the neck. Norf.  
*Pays*, strokes, threshing, beating. N.  
*Peale*, to cool; peale the pot. N.  
*Pease-bolt*, pease-straw. Ess.  
*Peaseu*, peas. Berks.

## P.

## P I C

*Pee*, to look with one eye. N.  
*Peed*, blind of one eye. N.  
*Peek*, a prong or pitchfork. Exm.  
*Peerish*, witty, subtle. N.  
*Pelt*, a skin; chiefly a sheep's skin when the wool is off. Also, in falconry, the skin of a fowl, stuffed, or the carcase of a dead fowl, to throw out to a hawk. N. and S. Pelt is also used to signify a blow; as, I hit him a pelt. In old English, péltry is used to signify all sorts of woolen stuff.  
*Pen-baik*, a beggar's eann. N.  
*Perry*, a little cur dog. N.  
*Pestle of Pork*, a leg of pork. Exm.  
*Pet*, a favourite; a pet lamb; a petted child, a favourite, humoured, or indulged child. N.  
*Petted*, favoured, indulged. N.  
*Pettle*, pettish. N.  
*Petticoat*; in some places used for a man's waistcoat. Ray.  
*Picksey*, a fairy. Devonsh.  
*Picksey stool*, a mushroom. Devonsh.  
*Picks*, spades; from *piques*, French. N.  
*Pick-ace*,

P L U

*Pick-ace*, the ace of spades. N.  
*Pyle*, to filch, or pilfer. N.  
*Piggin*, a little pail or tub, with an erect handle. N.  
*Pigstooe*, a pig-stye. Devonsh.  
*Pillerds*, barley. Cornw.  
*Pitmer*; a pitmer, a shower of rain, small and thick as dust. Devonsh.  
*Piln*, or *Pilm*, dust raised by the wind, road-dust. Devonsh.  
*Pine*; it's pine, *q. pein*, it's difficult. N.  
*Plug*, to push. W.  
*Pringle*, a small craft or pycle. N.  
*Pingswill*, a boil. Exm.  
*Pin-panniebyle-fellow*, a miserable, covetous, suspicious fellow, one who pins up or fastens his paniers and baskets. N.  
*Pip*; to take pip at a thing, to take offence. Exm.  
*Pipperidges*, barberries. Ess.  
*Pistering*, whispering. Exm.  
*Pivy*, a fairy. Exm.  
*Plasad*, in a fine condition. Exm.  
*Planching*, a wooden floor. Devonsh.  
*Play*; to play, to boil, spoken of a kettle, pot, or other vessel full of liquor; playing hot, boiling hot. In Norfolk they pronounce it *plac*. Var. Dial.  
*Pleck*, a place. N.  
*Plim*; to plim, to swell, to encrease in bulk; as this bacon will plim in the pot. Also to make any thing swell by beating. Exm.  
*Plout*, to pluck. N.  
*Plodge*, to plunge. N.  
*Plough*, a waggon. W.  
*Plowding*, wading through thick and thin. N.  
*Plum*, very; plum pleasant, very pleasant. Kent.  
*Plump*, a pump. Exm.  
*Plump*, when the paths after rain are almost dry, they are said to beplump. Kent.  
*Plout*, a walking-stick with a large knob. Glouc.

P R I

*Pock-arr'd*, marked with the small-pox. N.  
*Pod*, to put down awkwardly. N.  
*Podger*, a platter, or pewter dish. Exm.  
*Polehead*, a tadpole. N. To play by the poleheads, to play by the notes; they being somewhat in figure like tadpoles. N.  
*Poke*, a sack, or bag. N.  
*Pollrumpitions*, restive, unruly. Kent.  
*Polt*, saucy, audacious. Kent.  
*Pomster*; to pomster, to act the empirie. Exm.  
*Poops*, gulps in drinking. N.  
*Popple*, cockle. N.  
*Poochee*; to poochee, to make mouths at a person. Exm.  
*Pook*, a cock of hay or barley. W.  
*Poon*, or *Pun*, to kick; Ise pun him till the bitling, I'll kick him into the kennel. N.  
*Pooting*, crying. N.  
*Por*, a poker, or salamander. N.  
*Porriwigglies*, tadpoles. N.  
*Pose*, a running of the head or nose, from a cold. S.  
*Postisis*, posts; plural of posts. Mid.  
*Potch*, to poke or push suddenly. Glou.  
*Pot-cleps*, pot-hooks. N. Because they clip or catch hold of the pot.  
*Potee*; to potee, to push with one's feet. Exm.  
*Pot-dung*, farm-yard dung. Berks.  
*Pote*, to pote the clothes off; to throw, or kick off the bed-clothes. N.  
*Pot-sitten*, burnt too. N.  
*Poud*, a boil or ulcer. S.  
*Pound*; to pound, to beat or knock. Who's that pounds at the door so? Who's that knocks at the door? Glou.  
*Pow*, the head or skull. N.  
*Powt*, to stir up. N.  
*Powt*; a hay-powt, a hay-cock. Kent.  
*Prattily*, softly. N.  
*Prich*, thin drink. N.  
*Prigge*, a small pitcher. S.  
*Pvill'd*, soured.

## P U B

*Prin*, a pin. N.  
*Prin-cod*, a pin-enshion. N. Figuratively, a short fat man or woman.  
*Princeor*, a pert, lively, or forward fellow. N.  
*Pringle*, a small silver Scotch coin, worth about a penny, with two XX on it.  
*Prinked*, well-dressed, fine, neat. Exm.  
*Print*; print star or moon light, clear star or moon light. Kent.  
*Pritch*; to pritch, to check or withstand. Also a term for making holes in the leather of cards for weavers, to admit the wires. Exm.  
*Prod*, an awl.  
*Profets*, buskins. Exm.  
*Pubble*, fat, full, usually spoken of corn or fruit, in opposition to fautome. N.

## P Y C

*Puekets*, nests of caterpillars. S.  
*Pudding-pye-doll*, the dish called toad-in-a-hole, meat boiled in a crust. Norf.  
*Pugging-end* (of a house) the gable-end. Devonsh.  
*Pug-drink*, water cyder. W.  
*Pulk*, a hole of standing water. N.  
*Pung*, pushed. Exm.  
*Purr*, a poker. Norf. In Dorsetshire a *purr* signifies a boy; also a male lamb.  
*Parting*, or *A-purt*, sullen. Exm.  
*Patch*, to hand up (pitch) sheaves or the like, with a pitchfork. Exm.  
*Puttock*: a puttock-candle, a small candle put in to make weight. N.  
*Pyot*, or *Pynet*, a magpie. N.  
*Pycle*, a small field. Berks.

## Q.

### Q U E

*QUAMP*, still, quiet. Glouc.  
*Quatch*, a word. Berks.  
*Qu'e*, quoth he. N.  
*Queltring*, hot, sultry, sweltring. Exm.  
*Querking*, grunting. Exm.  
*Quest*; the quest of the oven, the sides thereof. Pies are said to be quested, whose sides have been crushed by each other, or so joined to them as thence to be less baked. N.

### Q U Y

*Quern*, a handmill to grind malt. N.  
*Quice*, a wood pigeon. Glouc.  
*Quilt*, to swallow. Glouc.  
*Quirkung*, complaining. Wilts.  
*Quop*; to quop, to throb. Glouc.  
*Quott*, or *Aquott*, weary of eating; also sat down, or squatted. Exm.  
*Quotted*, cloyed, glutted. S.  
*Quy-calf*, a cow-calf. N.

## R.

### R A C

*RABBLE-ROTE*, a repetition of a long round-about story, a rigmarole, or tale of a tub. Exm.  
*Race*, reumet, or remung. N.  
*Rack*; to rack or reck, to care; never rack you, never care. N.

### R A G

*Rackless*, or *Reckless*, careless, improvident. N.  
*Radlings*, windings of the wall. N.  
*Rafe*, or *Raff*; a low fellow; riff-raff, the mob. Norf.  
*Ragrowtering*, playing at romps. Exm.  
*Raid*,

## R E C

*Ra.d*, or *Rear*, early. Kent.

*Rait*; to rait timber, hemp, or flax, to put it into a pond or ditch, to water or season it. N.

*Rake*; to rake a fire, to heap small coals on the fire, that it may burn all the night, practised in the North, where coals are cheap, a kitchen fire being rarely suffered to go out. N.

*Rame*, to reach. N.

*Randy*, riotous, obstreperous, disorderly. N.

*Ranish*, ravenous. Exm.

*Rap*, to exchange or swop. N.

*Rash*; rash corn, corn so dry in the straw that it falls out with handling. N.

*Rasp*, raspberries. N.

*Ratched*, spotted. N.

*Rathe*, early, soon. Exm. Leet rather, a little sooner. Why do you up so rathe? why do you rise so early? In Kent the words *raid* and *rear* are used in the same sense. See *Raid* and *Rear*.

*Rather of the rathertest*, meat underdone. Norf.

*Rank*, to scratch; a rank with a pin, a scratch or rake with a pin.

*Rawming*, reaching any thing awkwardly. N.

*Ready*; to ready the hair, to comb it. N.

*Readyng-comb*, a wide-toothed comb. N.

*Ream*; to ream, to stretch. Exm.

*Ream-penny*, (i. e. Rome-penny) Peter-pence. He reckons up his ream-pennies; that is, he tells all his faults. N.

*Rear* (corruptly pronounced *rare*), early, soon. Meat under roasted, boiled, or broiled, is said to be rear or rare, from being taken too soon off the fire. See *Raid* and *Rathe*. Kent.

*Reart*, right; rearing, i. e. righting, mending. Exm.

*Rearing*, mocking, by repeating another's words with disdain, or the like. Exm.

*Reckling*, an unhealthy child, pig, or lamb; the nestling, or smaller bird in nest. N.

*Reekans*, hooks to hang pots on. N.

*Reeld*, to untangle, or separate. S.

*Red-shanks*, arsmart. N.

*Reek*, to wear away, to waste; his sickness reeks him. N.

*Reek*, smoke; reeking hot. N.

*Reem*, to cry aloud, or bewail oneself. N.

*Reesty*, rancid. N. Vulgarly pronounced in the South rusty, as rusty bacon.

*Reeting*, preparing washed linen for ironing. N.

*Rejumble*, to ferment; it rejumbles on my stomach. Linc.

*Remble*, to move or remove. Linc.

*Renty*, well shaped, a term used in speaking of horses or cows. N.

*Render*, to separate, disperse; also to melt down. To render suet. N.

*Remnish*, furious, passionate. N.

*Reut*; to reut, to be rude or unruly; a reuling lad, a rude lad. N.

*Reusty*, unruly, restive; also rancidity in bacon. N.

*Reward*, or *good reward*, a ruddy countenance. N.

*Reven*, rushes. Exm.

*Reven*, *Rixou*, or *Wrexen*, to infect, as with the small pox, itch, or any other infectious disorder. Kent.

*Rey*, to rey oneself, to dress or array oneself. Exm.

*Riddle*, an oblong kind of sieve, used to clean corn; so called because it rids it of the soil or dirt.

*Riddle-eakes*, thick sour oaten cakes, which differ little from that which is called hand-hoven-bread, having but little leaven, and being kneaded stiffer. N.

*Ride*, a little stream. Hampsh.

## R I P

Rift,

## R O S

*Rift*, to bech. N.  
*Riggen*, the ridge of a house. N.  
*Riggilt*, a ram with one stone. N.  
*Rine*; to rine, to touch or feel. N.  
*Ripper*, a higgler, pedder, dorsser, or badger. S.  
*Ripping one up*, telling him all his faults. Exm.  
*Ripple*; to ripple flax, to wipe off the seed vessels. N.  
*Rising*, yeast, barn good. S.  
*Ritting*, wheazing (*quasi* rattling. Ex.  
*Rive*, to rend or tear; to rive all a dawds, to tear all to rags. N.  
*Rocked*, rash and forward, in children. N.  
*Roil*, or *Royle*, to perplex, or fatigue. S.  
*Rookey*, misty. N. Perhaps from *roke*, smoke.  
*Roop*, a hoarseness. N.  
*Ropes*, guts. N.  
*Rosil*, rosin.  
*Rosil*, or *Rosilly-soil*, land between sand and clay, neither light nor heavy. Ess.

## S A M

*SACKLESS*, innocent, faultless. N.  
 From the Saxon noun, *sac*, *sacu*, a cause, strife, suit, quarrel, &c. and the preposition *leas*, without.  
*Sul*, heavy, particularly applied to bread, as contrary to light. N.  
*Saghe*, a saw. N.  
*Same*, or *Seume*, goose-grease, lard, or any other kind of fat. S.  
*Satis*, hog's-lard. Glouc.  
*Samon*, to skim; samon the pot, skinn the pot. N.  
*Samme*; to sammie milk, to curdle it. N.  
*Sammodetiu*, tell me how you do. Norf.  
*Sanded*, short-sighted. N.

## R Y N

*Roundshaving*, severe chiding. Exm.  
*Roughings*, or *Rowings*, aftermaths. S.  
*Rowly*, over rank or strong, spoken of corn or grass. N.  
*Rowt*; to rowt or rawt, to lowe like an ox or cow. N.  
*Ruck*, a wrinkle or plait. All in a ruck, your gown sits all in a ruck. N.  
*Ruck*, to squat or shrink down. N.  
*Ruckles*, spit-stands or racks. N.  
*Rud*, or *Ruddle*, a red oker, used to mark sheep. N. and S.  
*Rue*, to sift. W.  
*Rumbustious*, obstreperous. Staff.  
*Runches* and *Runchballs*, carlock, when dried and withered. N.  
*Runnell*, pollard-wood, from running up a-pace. N.  
*Rumble*, a large debt, contracted by little and little. "Twill come to a rumble, or breaking, at last. Somer.  
*Ruze*, to extol or commend highly. N.  
*Ryut ye*; by your leave, stand handsomely; as, Rynt you witch, quoth Besse Locket to her mother. Chesh. Prov.

## S.

## S A U

*Sang is't*, indeed it is. N.  
*Sark*, a shirt. N.  
*Sary-man*, an expression of pity. N.  
*Saugh* and *Sauf*, sallow. N.  
*Saunter*, to saunter about. Some derive this from *sous terre*, a person without house or home; or *sainte terre*, the holy land, because, in the time of the crusades, many vagabonds went sauntering from place to place, upon pretence of having taken, or intending to take the cross.  
*Saur-pool*, a stinking puddle. N.  
*Say of it*, taste it. S. From the French word, *essayer*.  
*Scudding of Peas*, a custom in the North of

## S E E

## S H A

of boiling the common grey-peas in the shell, and eating them with butter and salt, first shelling them; a bean, shell and all, is put into one of the pea-pods; whosoever gets this bean is to be first married.

*Scaddle*, that will not abide touching; spoken of young horses that fly out. In Kent, scaddle means thievish, rapacious. Dogs, apt to steal or snatch any thing that comes in their way, are there said to be scaddle.

*Scambled*, defeated in an intent. W.

*Seafe*, wild; a seafe lad, a wild youth. N.

*Scarre*, a cliff, or bare rock on the dry land. N. From the Saxon *carre*, cantes; hence Scar-borongh. Pot-scarrs, pot-shreds, or broken pieces of pots.

*Scode*, to scatter. Cornw.

*Score*, the core of an apple. Gloue.

*Scorse*, or *Scrance*, to exchange. Exm.

*Scrat*, an hermaphrodite, used of men and animals. N.

*Serogs*, blackthorn. N.

*Scrooby-grass*, scurvy-grass. N.

*Scroop*, to make a noise from friction; the jack scroops. W.

*Seroueg'd*, crowded. Middlesex. We are so seroueg'd and squeeg'd. See *Squeeg'd*.

*Seryle*, couch-grass. W.

*Scumfish'd*, smother'd. N.

*Seame of Corn*, eight bushels, or a quarter. S.

*Seame of Wood*, a horse-load. S.

*Sear*, dry, opposed to green; spoken only of wood or the parts of plants. S.

*Seares*, rushes; seavy-ground, ground overgrown with rushes. N.

*Sean*, a kind of net; probably a contraction of *sagena*. Lincoln.

*Sceing-glass*, a mirror, or looking-glass. N.

*Seel*, or *Seal*, time or season; it is a fine seal for you to come at! spoken ironically to persons coming too late. What seal of day is it? What time of day is it? Ess.

*Seer*, several, divers; they are gone seer ways, they are gone several ways. N.

*Sel*, self. N.

*Selt*, chance; it is but a selt whether he comes or not. Chesh.

*Seman*, slender. N.

*Semanze*, glue or mortar. N.

*Semit*, limber. N.

*Sen*, since; sensine, since that time. N.

*Senfy*, sign, likelihood, appearance. N.

*Serve*, to impregnate; the cow is served. Berks.

*Setter*; to setter, to cut the dew-lap of an ox or cow, into which hellebaster, called setterwort, being put, an issue is made for ill humours to vent themselves. N.

*Seugh*, or *Sough*, a wet ditch; also a subterraneous vault or channel, cut through a hill to drain a mine. N.

*Sew*, or *Zue*; the cow be a-zue, the cow is dry, or yields no milk. W.

*Sew*; to go sew, to go dry; spoken of a cow. S.

*Sewent*, or *Suent*, even, regular, all alike. Exm.

*Shaffnan*, *Shaunet*, or *Sharpment*, the measure of the fist, with the thumb set up. N. From the Saxon, *scæft mund*, semipes.

*Shale*, to peel; perhaps to shell. Also to slide down, as the side of a bank. N.

*Shau*, shamefacedness, bashfulness. Lin.

*Shandy*, wild. N.

*Shard*, a gap or notch; this knife has a great shard. Gloue.

*Share*, a coppice, or little wood. Kent.

*Shaw*, a small wood, or shave. Kent.

*Shawle*, a shovel to winnow withal. S. Perhaps a contraction of shovel.

*Sheal*,

## S H U

*Sheal*, to separate, mostly used of milk. To sheal milk is to curdle it, to separate the parts of it. N.

*Sharking*, or *Sherking*, an eager desire to cheat or defraud another. Exm.

*Shear*, to reap; to shear wheat, oats, barley, &c. N.

*Sheat*, a young hog. S. In Essex called a *shot*.

*Shed*, difference; no shed, no difference between things; from *to shead*, Lanc. to distinguish; ab A. S. *sceadan*, to distinguish, disjoin, divide, or sever.

*Sheenstrads*, spatterdashes. Exm.

*Shield*, party-coloured, flecked, or speckled. Thence shield-drake and shield-fowl. S.

*Shelvings*, additional tops to the sides of a cart, or waggon. N.

*Shide*, a piece split off (spoken of wood); a cleft shide. Glouc.

*Shimper*, to shine. S.

*Shippen*, a cow-house; ab A. S. *scy-pene*, stabulum, bovile, a stable, an ox-stall.

*Shirt-band*, a band. N.

*Shoard*; to take a shoard, to drink a cup too much. Exm.

*Shock*, to sponge; to shock a dinner, to sponge a dinner. Norf.

*Shoo*, she. N.

*Shoods*, oat-hulls. N.

*Shool*, a shovel. Exm.

*Shoort*; to shoort, to shift for a living. Exm.

*Shot-flagon*, or *Come again*, the host's pot, given where the guests have drank above a shilling's worth of ale. Derb.

*Shotts*, a species of small trout. Cornw.

*Showel*, a blind for a cow's eyes, made of wood. S.

*Shram'd*, chilled; I am shram'd to death, I am dead with cold. W.

*Shrooding*, trimming up or lopping trees. Glouc.

*Shuggy-shev*, a swing. N.

## S I Z

*Shuck*, the husk of a walnut, or shell of a bean. S.

*Shun*, to save. S.

*Shuppick*, a hay-fork, or two-grained fork. Glouc.

*Sibberidge*, the bams of matrimony.

*Sib'd*, a-kin; no sole sib'd, nothing a-kin: no more sib'd than sieve and riddle, that grew both in a wood together. Chesh. Prov. *Syb*, or *sybbe* is an ancient Saxon word, signifying kindred, alliance, affinity.

*Sick*, a small stream, or rill. N.

*Sickerly*, surely; à Lat. *secure*.

*Sidda*, peas or vegetables that boil soft; these peas will sidda. Glouc.

*Side*, long; my coat is very side; i. e. very long. Also proud, steep. From the Saxon, *side*, *sid*, or the Danish, *side*, signifying long.

*Sidcup*, a small box, containing about half a bushel of seed corn, worn by the sowers. See *Hoppet*.

*Sidy*, surly, moody.

*Sig*, urine, chamberlye. S.

*Sike*, a little rivulet; ab A. S. *sich*, *sileus*, a furrow; *vel potius sileus*, *aquarius*, *Lacuna*, *lira*, *stria*, *elix*, a water furrow, a gutter. N. Sonner.

*Sike*, such: sike a thing, such a thing. N. Var. Dial.

*Sile*; to sile down, to fall to the bottom, or subside. N. and Lincoln.

*Sile*, filth, because it usually siles or subsides to the bottom.

*Sill* (of a door) threshold, called also groundsill, in divers counties.

*Sills* (of a waggon) the shafts, the same as thills. N.

*Simpson*, grounsell. Ess.

*Siss*, a great fat woman. Exm.

*Size of Bread, and Cue of Bread*, Cambridge. The one signifying half, the other one-fourth part of a halfpenny loaf, cue being Q. the abbreviation of a quarter, and size comes from *scindo*, I cut.

## S L E

*Sizely*, nice, proud, coy. Exm.  
*Sizzing*, yeast. S.  
*Skath*, loss, harm, wrong, prejudice. Derb. One doth the skath, and another hath the scorn. Ab A. S. *scædan*.  
*Sket*, a collock. N.  
*Skeeling*, an isle or bay of a barn. S.  
*Skellerd*, warped, east, become crooked. Derb.  
*Skelping*, full, bursting, very large; also a hearty beating.  
*Skid*; to skid a wheel, to prevent its turning in going down a steep hill, to drag it. Kent.  
*Skiddey*, or *Skiddey-cock*, a water-rail. W.  
*Skime*, to look asquint, to glee. N.  
*Skip*, or *Skep*, a basket; a bee-skep, a bee-hive. S.  
*Scopperloit*, a time of idleness or relaxation, play-time. S.  
*Skoteh*, or *Squotch*, a notch, or cut. Hence scoteli'd collops. Exm.  
*Skrow*, surly, dogged; used mostly adverbially.  
*Skyft* (of the neck), the cuff or back of the neck. N.  
*Slab*, the outside plank of a piece of timber when sawn into boards. It is a word of general use. N.  
*Slaffe*, a shallow dish, almost a trencher. N.  
*Stake*, very small coals. N.  
*Slam*; to slam one, to beat or cuff one strenuously, to push violently. He slam'd to the door. N.  
*Slape*, slippery; slape-yale, rich, soft, or smooth ale. N.  
*Slappel*, a piece, part, or portion. S.  
*Slat*, or *Slate*; to slat on, to dash against, or cast on any thing; to slate the dog at any one. N.  
*Slæk*; to sleek out the tongue, to put it out by way of scorn. N.  
*Stek*, small pit coal. *To sleek or slack*, to quench or allay the fire, or one's thirst. N.

## S N A

*Steech*, to dip or take up water. See *Keech*. N.  
*Sliddering*, or *Slithering*, slipping. N.  
*Slim*, wicked, mischievous, perverse; from the German, *schlim*. It is a word generally used in the same sense with sly. Slim also signifies slender-bodied, and thinly clothed. N.  
*Slire*; to slive, to sneak. Lincolnsh.; à Dan. *slærer*, serpo; Teut. *schleiffen*, humi trahere; hinc & Lincolnsh. *a sliverly fellow*, vir subdolus, vafer, dissimulator, veterator. *Sliven*, idle, lazy. N.  
*Slocket*, to pilfer; used when a servant conveys any thing privately out of the house. Berks.  
*Stokzued*, slackened, q. slackened, choaked. Var. Dial.; as, the fire is cheaked by throwing water upon it. N.  
*Slot*; to slot a door, to shut it hastily, or in a passion. Lincolnsh.  
*Slote*; the slote of a ladder or gate, the flat step or bar. N.  
*Slotter*, nastiness. Exm.  
*Slough*, a husk. It is pronounced *sluffe*. N.  
*Sludge*, mud. N.  
*Slump*; to slump, to slip, or fall plumb down in any wet or dirty place. N. In the South the word *slump* is used in the same sense.  
*Smartle*; to smartle away, to waste away. N.  
*Smidy*, or *Smithy*, a smith's shop; whence *smidyknoom*. Var. Dial.  
*Smittle*; to smittle, to infect; from the old Saxon *smittan*, and Dutch *smetten*, to spot or infect; whence our word *snuit*. N.  
*Smittleish*, infectious. N.  
*Smopple*, brittle; as, smopple wood, smopple pie-crust, i. e. short and crisp. N.  
*Snag*, a snail. S.  
*Snack*, or *Spunk*, a dried fungus, used as

## S O C

as tinder. *Glouc.* *To go snacks*, or *snack it*, to go shares, or partake.

*Snape*; to snape or sneak, to check; as, children easily sneaped; herbs and fruit sneaped with cold weather. It is a general word used all over England.

*Snaste*; the snaste, the burnt wick or snuff of a candle. N.

*Snathe*, or *Snare*; to snathe or snare, to prune trees, to cut off the boughs of ash or other timber trees, of which this word is used, as prune is of fruit trees. N. A *snafe*, the handle of a scythe. S.

*Sneek*; sneak the door, latch the door. The sneak or snecket of the door is, according to Skinner, the string which draws up the latch, to open the door; perhaps from the Dutch word *snappen*, to snatch; because, when the door is to be opened, it is generally done with a snatch or jerk. N.

*Snee*; to snee or snie, to abound or swarm; he snees with lice, he swarms with lice. N.

*Snever*, slender. N. A snever-spawt, a slender stripling. N.

*Snig*, a species of eel. Hants.

*Snile*, to wipe; snite your nose, i. e. wipe your nose; à *schnentzen*, Belg. *snutten*, *snotten*, nares emungere; Dan. *snyder*, emunge; à snot substantivo, to wipe off the snot. N.

*Snithe*, cutting or piercing; a snithe wind, a cutting wind; from the German word *schneiden*, to cut. N.

*Snock-snirl*, cord tangled or kinked. N.

*Snod and smog*, neat, handsome; as, smogly gear'd, handsomely dressed. N. *Snog-malt*, smooth, with few combs.

*Snoup*, a blow on the head. *Glouc.*

*Snuck*, to smell. Norf.

*Snarles*, nostrils. N.

*Sny*, a number or quantity. N.

*Sock*, or *Plough-sock*, a plough-share.

## S P A

*So*, or *Soa*, a tub with two ears, to carry on a stang. N. See *Stang*.

*Sod*, a turf. N.

*Sods*, a canvas pack-saddle stuffed with straw. N.

*Softnet*, a foolish fellow. N.

*Soil*; to soil milk, to cleanse it; rather to sile it, to cause it to subside; to strain it. Vide *Sile*. The word *soil* is also used for purging or cleansing the stomachs of horses; green corn or vetches being often given to horses standing in the stable, to soil them.

*Soil*, or *Sile-dish*, a straining or cleansing dish. N.

*Soller*, or *Solar*, an upper chamber or loft; from the Latin, *solarium*. S.

*Soncy*, lucky, fortunate. N.

*Soole*, or *Sowle*, any thing eaten with bread. N.

*Soon*, the evening; a-soon, at even. W.

*Soss*, or *Sess*, a mucky puddle. Hence sess-pool. N.

*Sosse-brungle*, a slatternly lazy wench. S.

*Sough*, a drain. N.

*Souse*, the ear; most properly that of a hog, from its being frequently pickled or soused. N.

*Sowings*, or *Sewings*, oatmeal flummery. N.

*Sowle*; to sowle one by the ears. Lincolnsb. To pull by the ears, as dogs pull swine; also to tumble one's clothes, to pull or rumple one about. Exm.

*Spackt*, docile, ingenuous; a spackt lad or wench. The same as *Pat*, in the East Riding of Yorkshire.

*Spalls*, chips; also things cast in one's teeth. Exm.

*Spancel*, a rope to tie a cow's hinder legs. N.

*Spane*; to spane a child, to wean it. N.

*Spar*, to bolt, bar, pin, or shut a door; ab A. S. *sparran*, obdere, claudere. This word is also used in Norfolk, where they say, *spær* the door, an emis  
he

## S Q U

he come; *i. e.* shnt the door, lest he come in.

*Spare*, slow. Exm.

*Sparkey*, or *Sparkled*, spotted, sprinkled; a sparkey cow; he sparkled the water all over me.

*Spanet*, or *Spanet*, a youth. N.

*Sparre*; to *sparre*, *spier*, or *sparre*, to ask, enquire, ery at the market: ab A. S.

*Sprian*, to search out by the track, or trace, or enquire, or make diligent search.

*Speer*, the chimney-post. Chesh. Rear'd against the speer, standing up against the chimney-post.

*Spelder*, to spell. N.

*Spewring*, a boarded partition. Exm.

*Spice*, raisins, plums, figs, and such like fruit. Yorksh. Spice, à *species*.

Spice-pudding, plum-pudding.

*Spick and span new*, every part new. S. Some derive this from a spear, the head of which was vulgarly called the spike, the handle or staff, the span; so that spick and span new, was both head and staff, that is, the whole weapon, new.

*Speene*, or *Speene*, a cow-pass. Kent.

*Spill*, a spill of money, a sum. N.

*Spink*, a chaffineh. N.

*Spolt*, wood, grown brittle through dryness. The rafters of the church of Norwich are said to be spolt. Norf.

*Sprug*, lively, active.

*Sprey*, spruce, ingenuous. Exm.

*Spudlee*; to spudlee, to stir, or spread a thing abroad. Exm.

*Spurk*; to spurk up, to spring, shoot, or rise up briskly. S.

*Spurkit*, a peg. Suff.

*Spurrings*, banns of marriage. N.

*Spur-way*, a bridle-way through any ground, a passage for a horse by right of custom. S.

*Squade*, to throw a stick as at a coek. W.

*Squat*, to bruise or make flat by letting fall; *active*. S.

*Squatted*, splashed with mire or dirt. Kent.

*Squeeg'd*, squeez'd. Middlesex.

*Squelstring*, sultry, sweltering. Exm.

*Squirm*, to wriggle and twist about briskly, after the manner of an eel; it is usually spoken of that fish. S.

*Staddle*, a mark or impression made on any thing by somewhat lying upon it; so scars or marks of the small-pox are called staddles. Also the bottom of a corn mow or hay-stack is called the staddle. N.

*Stadle*; to stadle a wood; *i. e.* in cutting a wood, to leave at certain distances a sufficient number of young plants to replenish it. Norf.

*Stuff'e*; a stafle of cocks, a pair of cocks. S.

*Stale*, a hurdle. N.

*Stam-wood*, the roots of trees, stubbed up. S.

*Stang*, a wooden bar; ab A. S. *Stang*. This word is still used in some colleges in the university of Cambridge; to stang seholars in Christmas-time being to cause them to ride on a colt-staff, or pole, for missing of chapel. It is used likewise in the East Riding of Yorkshire, for the fourth part of an acre, a rood.

*Stank*, a dam, or bank to stop water. S.

*Stansions*, iron bars that divide a window. N.

*Stark*, stiff, or strongly; as, stark mad, stark nought. C. From the German *stark*, strong.

*Stark*, stiff, weary; ab A. S. *sterc*, *strace*, rigidus, durus; Belg. & Dan. *sterck*; Teut. *starck*, validus, robustus, firmus. Vide Skinner.

*Starky*, dry, shrivelled up: my shoes are all starky, (or starkled) owing to their being zet before the vire when wet. Gloue.

*Start*, a long handle of any thing; a tail, as it signifies in Low Dutch; so

## S T O

so a *red-start* is a bird with a red tail.

*Stauc'd*, set. N. From the Saxon *stow*, a place; originally from *statio* and *statuo*. Hence, I suppose, stowing of goods in the hold of a ship, or in a store-house.

*Steu*, or *Steick*, or *Steke the Dure*, shut the door. à Teut. & Belg. *stecken*, *steken*, to thrust, or put, to stake. N. *Stead*, is generally used for a place; as, it lies in such a stead, *i. e.* in such a place: whereas elsewhere only *in stead*, is made use of for *in place*, or in the room of.

*Steul*; the steal of any thing, the handle. S.

*Stee*, a ladder. In the Saxon, *stegher* is a stair, *gradus scale*, perchance from *stee*.

*Stee'opping*, playing the hobby-horse. Exm.

*Steem*; to steem a thing, to bespeak a thing. N.

*Steg*, a gander. N.

*Steveling*, blundering or stumbling in walking. N.

*Stewardly*, like a good housewife.

*Steyan*, or *Steau*, an earthen pot like a jar. Exm.

*Stife*, obstinate, inflexible, stiff; from the old Saxon. A stife quean, a lusty quean; stife bread, strong bread, made with beans and peas, &c. which makes it of a strong smell and taste. N.

*Stile*; to stile, or stilee, to iron clothes. Exm.

*Stiney*, dim-sighted. N.

*Stirrups*, a kind of buskins. Exm.

*Stithe*, strong, stiff; ab A. S. *Stidh*, stiff, hard, severe, violent, great, strong: stithe cheese, strong cheese

*Stithy*, an anvil, from the aforesaid *Stidh*, for what is harder than an anvil?

*Stiven*, sternness; perhaps from *stiffē*.

*Stock's-bill*, geranium Robertianum. N.

*Stood*, cropt; sheep are said to be

## S T R

stood, whose ears are cropt, and men who wear their hair very short. N.

*Stoly*, dirty, disorderly; a stoly house, a cluttered or disorderly house.

*Stooks*, a collection of sheaves of corn, being ten, set up together, and covered by two. N. Called also thrave. See *Thrave*.

*Stoop*, or *Stoep*, a post fastened into the earth; from the Latin *stupa*. N.

*Stot*, a young bullock or steer; a young horse, in Chaucer: ab A. S. *Stod*, or *steda*, a stallion, also a war-horse, a steed. N.

*Stoud*, a young colt in a stnd. W.

*Stound*, q. *Stand*, a wooden vessel to put small beer in; also a portion of time, a small stound. N. & S.

*Storer*, fodder for cattle, or any food, except grain. Norf.

*Stowk*, q. *Stulk*, the handle of a pail, also a shock of twelve sheaves. N.

*Stowles*, the bottoms or trunks of trees, grubbed up and left. Glouc.

*Stourre*, a round of a ladder, a hedge-stake; also the staves in the side of a wain, in which the eve-rings are fastened, though the large and flat ones are called *slotes*. N.

*Strافت*, angered, angrily. Norf.

*Strammer*, a great lie. Exm.

*Straudy*, restive, passionate, spoken of children; such they call *straudy-mires*. N. The word *randy* is sometimes used in much the same sense in the South, and is particularly applied to a restive or frolicksome horse.

*Strange*; It's strange at you, I wonder at you. N.

*Strig*, the foot-stalk of any fruit. S. The strig of a cherry.

*Strike*, four pecks, or a bushel; a strike of corn. N.

*Stroakings*, milking after the calf has suckled. Exm.

*Stroil*, strength and agility. Exm.

*Stroop*, the gullet. Norf.

*Stroop*,

## S WA

*Stroop*, to bawl out, or cry aloud, from *stroop*, the gullet.

*Strout*, the tail or rump; ab A. S. *steort*, *stert*; Belg. *stert*, *steert*; Teut. *stertz*, *cauda*; vel à Belg. *stront*; Fr. & Gr. *estron*; Ital. *stronzo*, *stereus*, per metonym. *adjuncti*. Skinner.

*Stom*, the instrument used to keep the malt in the vat. N.

*Strushins*, orts; from destruction, I suppose. We use the word *strushion* for destruction; it lies in the way of *strushion*, *i. e.* in a likelihood of being destroyed. N.

*Stry*, to spoil or destroy. Norf.

*Stub*; a good stub, a large sum of money. Exm.

*Stuckling*, an apple-pie or pasty. S.

*Stufnet*, a posnet, or skillet. S.

*Stull*, a luncheon; a great piece of bread, cheese, or other victuals. S.

*Stunt*, stubborn, fierce, angry. Lincoln. ab A. S. *stunta*, *stunt*, *stultus*, *fatuus*, *fortè quia stulti præferoces sunt*; vel à verbo, *to stand*, *ut resty*, *à restando*, metaphorâ ab equis contumacibus sumptâ. Skinner.

*Sture*, a steer; also a dust raised. Ex.

*Sturk*, a young bullock or heifer. N. ab A. S. *styrk*, *buculus à*.

*Sturken*, to grow, thrive. *Throdden* is the same. N.

*Sturry*, inflexible, sturdy, stiff. S.

*Stnt*, a gnat. W.

*Suddled*; the meadows are suddled, *i. e.* covered with drift sand left by the floods. W.

*Suffing*, sobbing. Exm.

*Sig*, *sug*, a word used to call pigs to eat their wash. Norf.

*Sim-eate*, a dainty. Suf.

*Sink*, a canvas pack-saddle, stuffed with straw. N.

*Suppings*, broth, &c.; spoon-meat. N.

*Sicad*, *siliqua*, a cod; a pease-swad; used metaphorically for one that is slender; a mere swad. N.

## S W O

*Swache*, a tally, that which is fixed to cloth sent to dye, of which the owner keeps the other part, N.

*Sicule*, windy, cold, bleak. N.

*Sweal*, or *Sweal*, to singe or burn; as, to sweat a hog; a sweat'd cat, a cat whose hair or fur is singed off, by sleeping in the ashes. *Sweal* is also sometimes applied to a candle that drozes and melts, called in Middlesex, *flaring*. Ab A. S. *swælan*, to kindle, or set on fire; to burn. N. and S.

*Swang*, a fresh piece of green swarth, lying in a bottom, among arable or barren land; a dool. N.

*Swape*, the handle of a pump. Norf.

*Swarth*, the fetch, or ghost, of a dying man; perhaps from the A. S. *sweart*, black, dark, pale, wan. Cnmb.

*Swarth*, grass just cut to be made up into hay. C.

*Swatch*, a sample. N.

*Swathe*, calm. N.

*Swathe-bank*, a swarth of new-mown grass or corn. N.

*Swatter*, to scatter or waste; he swattered away all his money. N.

*Swuttle*; to swattle away, to waste.

*Sweamish*, *i. e.* *Squeamish*, used for modest. N.

*Sweb*, or *Swell*, to swoon. N.

*Swill*, a keeler to wash in, standing on three feet. Also to guzzle, or drink greedily. N.

*Swilker*, or *Swelker*, to make a noise, like water shaken in a barrel. N.

*Swilker o'er*, to dash over. N.

*Swillet*, growing turf, set on fire for manuring the land. Exm.

*Swillings*, hog's-meat. N.

*Swine-hull*, or *Swine-crue*, a hogstye. N.

*Swinge*, to singe. N.

*Swipper*, nimble, quick; ab A. S. *swippre*, crafty, snbtle, cunning, sly, wily.

*Swither*, to throw down forcibly. N.

*Swizzen*, to singe. N.

*Sworle*, to snarl like a dog. S.

*Syker*,

## S Y L

*Syker*, such; *syker-like*, such like. N.  
*Syle*, or *Sile*, to pour or run; the pot siles over, the pot boils over. N. He

## S Y L

siled a gallon of ale down his throat, he poured a gallon of ale down his throat.

## T.

### T A T

*Tab*; the tab of a shoe, the latchet of a shoe. N. Also childrens' hanging sleeves.

*Tabern*, a cellar; à Lat. *taberna*.

*Tacking-end*, shoemaker's end.

*Tagge*, a sheep of the first year. Suss.

*Tail-ends*, the refuse of wheat or other corn, not saleable in the market, but kept by farmers for their own consumption. Glouc.

*Take-to-un*; to take-to-un, to attack any one, either with blows, words, or law. W.

*Tallet*, (i. e. *top-loft*) a hay-loft. Exm.

*Tanbaste*, or *Tanbuse*, scuffling, struggling. Exm.

*Tang*, to sting. *Taug* also signifies a sting. N.

*Tangleing*, slatternly. N.

*Tantle*, to walk feebly, to todole, or toddle. Lincolnsh.

*Tantrells*, idle unsettled people, who will not fix to any employment. N.

*Tapley*, or *Tapely*, early in the morning. Exm.

*Taru*, a lake, or meer-pool. N.

*Taste*; to taste, i. e. to smell, in the North; indeed, there is a very great affinity between the two senses. It is not uncommon, in the South, to hear a man desire another to let him taste his snuff.

*Tastrell*, a cunning rogue. N.

*Tassel*, a silly fellow. N.

*Tatchy*, touchy, peevish. W.

*Tatter*, cross, peevish; old mistress is tedious tatter. Kent.

*Taum*, to swoon. N.

### T E N

*Tave*, to rage. Lincoln.; à Belg. *Tobben*, *Toppen*, *Daven*; Teut. *Toren*, furere. Sick people are said to tave with their hands when they catch at any thing, or to wave thir hands when the want the use of reason. N.

*Tar*, a whip. N.

*Teau*, or *Teem*, to pour out, to lade out of one vessel into another: perhaps from the Danish word, *tonner*, to draw, to draw out or empty; but *tonner* comes from *tom*, empty. N.

*Teamful*, brimful, as much as can be team'd in. In the old Saxon it signifies fruitful, abundant, plentiful.

*Teaming-time*, time of bringing forth.

*Teaster*, or *Testy*, the head-piece or canopy of the bed: also a vulgar term for a sixpenny piece, all over England.

*Techy* (i. e. *Touchy*) peevish, cross, apt to be angry. S.

*Ted*, or *Tet*, to be ordered or permitted to do a thing; as, I ted go home, i. e. I am to go home. Exm.

*Ted*, to spread abroad the new-cut grass, to make it into hay. C.

*Teen*, angry. N. From the Saxon *tynum*, to provoke, stir, anger, or enraged.

*Teety*, fretful, fractious. N.

*Teezle*, a kind of thistle, used in the cloth manufactory. To teeze wool, to pull it asunder with the fingers. N.

*Temse*, a small sieve; from the French *tamise*, Ital. *taviso*; whence comes the word *Temse-bread*, i. e. bread, the meal of which has been made fine by temsing or sifting out the bran. N.

*Tent*, to tend or look to. Var. Dial. “*Th*”

## T H O

“ I'll tent thee, quoth Wood: If I cannot rule my daughter, I'll rule my good.” Chesh. Prov. Also, to prevent.

*Terra*, a turf. Exm.

*Tercee*; to tervee, to struggle and tumble to get free. Exm.

*Tetties*, (from teats) breasts. Exm.

*Tew*; to tew, to pull or tow; also to work hard. N.

*Tewfet*, a lapwing. N.

*Tewley*, poorly, weakly, tenderly. See *Tooly*. W.

*Thack*, thatch; a *thacker*, a thatcher. N.

*Thar-eakes*, the same with bannocks. N. See *Bannocks*.

*Tharky*; very tharky, very dark. S.

*Tharn*, guts prepared to receive puddings. Line.: ab A. S. *dearm*; Belg. *darm*, *derm*; Teut. *darm*, *dearm*, intestines.

*Theak*, to thatch. N.

*Theat*, firm, close, staunch; spoken of barrels when they do not run. N.

*Theave*, an ewe of the first year. Ess.

*Thebes*, or *Thapes*, gooseberries. Norf.

*Thew'd*, towardly. N.

*Thek*, *The'kee*, or *The'ka*; this, in the Western dialect, is generally, not always, used for *that*, when it is a pronoun demonstrative, but never when it is a pronoun relative, or conjunction; in which case, *that*, or *thate* is the word used. Exm.

*Thible*, or *Thivel*, a stick to stir a pot; also a dibble or setting stick.

*Thill-horse*, the shaft-horse. N.

*Thin-drink*, small beer. S.

*Thir*; to *thir*, *thear*, *der*, *dear*, or *dere*, to frighten, hurt, or strike dead. Ex.

*Thirl*, to bore a hole, to drill. Lincoln.

From the Anglo-Saxon, *dhryl*, *dhyrel*, entrance; *dhirtian*, Belg. *drillen*, to perforate.

*Tho*, then, at that time. Exm.

*Thokish*, slothful, sluggish. Norf.

*Thole*, to brook or endure. Derb. Thole

## T I C

a while; *i. e.* stay a while. Chaucer has *tholed* for suffered. Ab A. S. *tholian*, of the same signification.

*Thone*, *Thony*, thawn, damp, moist. N.

*Thrawe*, a shock of corn, containing twenty-four sheaves; ab A. S. *threuf*, a handful, a bundle, or bottle. N.

To *thrawe*, to urge. Lincolnsh. Ab A. S. *thrarian*, urgere.

*Threap*, or *Threapen*, to blame, rebuke, reprove, or chide; ab A. S. *threapan*, *threapian*, of the same signification. To *threap kindness upon one*, is used in another sense. To *threap* is also to urge or press: it is no threaping ware; *i. e.* ware so bad as to require a person to be urged, pressed, or persuaded to purchase it. N. & S. Also to persist in saying a thing. Cumb.

*Thrippa*, to beat. Chesh. I'll *thrippa thee*, I'll beat or cudgel thee.

*Throng*, very *throng*, busily employed. N.

*Throdden*, to grow, thrive, encrease. N.

*Thropple*, to throttle or strangle. Also the windpipe. Var. Dial. Yorksh.

*Throstle*, a thrush. N.

*Throw*, to turn, as turners do; ab A. S. *thrawan*, which, among various significations, means to turn and wind. N.

*Thruft*, a table-tomb. Cumb. Also through. N.

*Thrunty*, healthy, hardy. N.

*Thrutch*, for thrust. Chesh. Maxfield measure, heap and *thrutch*. Prov.

*Thumping*, great, huge; a thumping boy, a large child. Exm. and different counties.

*Thwite*, to wittle, cut, make white by cutting. He hath *thwitten* a mill-post into a pudding-prick. Prov.

*Tiching*, setting up turves to dry, in order to prepare them for fuel. W.

*Tickle*, uncertain; tickle weather, uncertain weather. N.

*Tider*,

## T O M

**Tider**, *Tidder*, or *Titter*, soon, quicker, earlier, first, or earliest; from *Tide*. Vide *Astite*. Tider up, caw, let him that is up first, call the others. N.

**Tifte**, to turn, to stir, to disorder any thing by tumbling in it; so standing corn, or high grass, when trodden down, is said to be tifled. N.

**Tike**, a dog. N.

**Till**, to. N.

**Timorous**, used by the vulgar in the North, to signify furious or passionate.

**Tiue**, to shut or fence; tine the door, shut the door: ab A. S. *tynan*, to inclose, fence, hedge, or teen.

**Tine**; to tine, or tind a candle, to light a candle in a fire. Hence *tinder*. Dev.

**Ting**; to ting, to chide severely. Exm.

**Ting-tong**, the little bell of a church. N.

**Tipperd**, dressed unhandsomely.

**Tiny**, puny, little. It is usually joined with little as an augmentative; so they say, a little tiny thing.

**Tip**, or *Tip*, a ram. N.

**Tit**, a horse. N.

**Tite**; a tite, a fountain of water, or rather a small run or rill of water, daud'd across for the convenience of catching water for family uses. Glouc.

**Tole**; to tole, to entice. Vide *Mr. Lock*. Berks.

**Toll-bar**, a turnpike. N.

**Toll-nook**, a corner of the market-place where the toll used to be taken. N.

**Tome**, a hair line for fishing. Cumb.

**Too-too**, used absolutely for very well, or good. N.

**Tooly**, tender, sickly; a tooly man or woman. Hampsh.

**Toom**, or *Tome*, empty; a toom purse makes a bleit (i. e. bashful) merchant; evidently derived from the Danish word *Tom*, empty.

## T W I

**Toorecon**, to wonder or muse on what one means to do. N.

**Tor**, a high rock, as *Man-tor*, a high rock in Derbyshire. N.

**Tottle**, a slow, lazy person. Exm.

**Totling**, slow, idle. Exm.

**Tovet**, or *Tofiet*, half a bushel. Kent.

**Tourn**, a spinning-wheel. Exm.

**Towgher**, a dower or dowry. Cumb.

**Towser**, a coarse apron worn by maid-servants in working. Devonsh.

**Toze**; to toze, to pull abroad wool, &c. Perhaps from *towze*. Exm.

**Town-place**, a farm-yard. Cornw.

**Toothy**, peevish, crabbed. S.

**Toyle-zoak**, a disorder in a cow's tail. W.

**Trammel**, an iron instrument in the chimney for hanging pots and kettles over the fire.

**Tranty**, wise and forward above their age; spoken of children. The same with *Audfarand*.

**Tref**, peevish, foward. S.

**Trowth**, a foolish fellow, and sometimes a lazy loiterer: a truant. Exm.

**Trolubber**, a husbandman, a day-labourer. Exm.

**Trolly-bags**, tripe. Cumb.

**Trouts**, curds taken off the whey when it is boiled; a rustic word. In some places they are called *trotters*. N.

**Trousing**; trousing a hedge or fag-got; trimming off the superfluous branches. Warw.

**Trub**, a slut. Exm.

**Trull**, to bowl with a cricket-ball. Kent.

**Tum**; to tum wool, to mix wool of divers colours. N.

**Tumuls**, heaps; he has tumuls of money. Cornw.

**Tush**, the wing of a ploughshare. Glouc.

**Tussle**, a struggle; we had a tussle for it. N. and S.

**Twiddle**, a pimple. Suff.

**Twill**, a spool, from *quill*. In the South they call it wiuding of quills, because

## T W I

because anciently, I suppose, they wound the yarn upon quills for the weavers, though now they use reeds, or else reeds were called quills, as, in Latin, *calami*; for quills, or shafts of birds feathers, are now called *calami*, because they are employed for the same use of writing, which, of old, reeds only were, and to this day are, in some parts of the world. The word *pen*, now used for the instrument we write with, is no other than the Latin *pena*, which signifies the quill, or hard feather of any bird, and is a very proper word for it, be-

## T Y L

cause our pens are now made of such quills, which, as I said, were formerly made of reeds.

*Treenware*, earthen vessels.

*Twam*, to swoon. N.

*Twirter*, a year old sheep. Cumb.

*Twitter*, to tremble; à *Tent*. *Tittern*, tremere, both from the sound produced. This is a word of general use. My heart twitters; I am all in a twitter. To *twitter* thread or yarn, is to spin it uneven, generally used also in this sense.

*Tye-top*, a garland. N.

*Tyle-shard*, a fragment of a tile. Norf.

## V.

### U N

*VAN*, a fan or machine for winnowing corn. Glouc.

*Vang*, to take or receive; from *fangen*, German. Exm. To *vang*, to stand sponsor for a child. Exm.

*Vaunce-roof*, the garret. Suff.

*U-back, U-block, &c.*; a christmass-block, See *Yu-batch*. N.

*Veaking*, fretfulness, peevishness. Exm. *Velling*, ploughing up the turf or upper surface of the ground, to lay in heaps to burn. S.

*Vigging*. See *Potee*.

*Vinerous*, hard to please. N.

*Vinnied*, fenny, mouldy. Exm.

*Vinny*, a scolding-bont. Exm.

*Vit*; to vit, to dress meat. Exm.

*Vitty*, decent, handsome, well. Exm. Neatly dressed.

*Vlick*, or *Flick*, a blow with a stick. I ged un a vlick. W.

*Umber*, number. Exm.

*Umstrid*, astride, astridlands. N.

*Un*, him; I told un. W.; particularly Hampshire, where every thing is mas-

## V O R

culine, except a boar cat, which is always called she.

*Unbeer*, impatient. N.

*Unbethout*, reflected, remembered.

*Ungain*, awkward, clumsy. N. & V.

*Unkard*, awkward.

*Unkid*, lonely.

*Unknown*; an unknown man, one who does good secretly. N.

*Unlead*, or *Unlead*, a general name for any crawling, venomous creature, as a toad, &c. It is sometimes ascribed to man, and then it denotes a sly, wicked fellow, that, in a manner, creeps to do mischief, the very pest of society. See *Mr. Nicholson's Catalogue*.

*Virth*, etherings, or windings of hedges. S.

*Vokey*, moist. Exm.

*Voor*, a furrow. Exm.

*Vore*, forth; to draw vore, to twit one with a fault. Exm.

*Vore-reert*, forthright, without circumspection. Exm.

*Vore-days*,

## U R E

*Vore-days*, or *Voardays*, late in the day. Exm.  
*Upazet*, in perfection. Exm.  
*Upbraid*, to rise in the stomach. N.  
 My dinner upbraids.  
*Uphowd*, to warrant. N.  
*Upzetting*, a gossipping, or christening-feast. Exm.  
*Urechin*, a hedge-hog. N.  
*Ure*, udder.

## V U R

*Urled*, to be stinted in their growth; said of such as do not grow. Hence an *urling* is in the North, a little dwarfish person. In the South such persons are called *knurles*.  
*Full-stated*. See *Full-stated*. Exm.  
*Vung*, received.  
*Vurdin*, a farthing. Exm.  
*Vur-vore*, far-forth. Exm.

## W.

### W A L

*WAD*, black-lead, Cumb. It also means a neighbourhood, as such and such and such places lie in the same wad or bea.  
*Wain*, a wagon. N.  
*Wa-ist heart!* woe is me! N.  
*Wake*, the feast of the dedication of the parish church. N.  
*Wakker*, easily awakened. N.  
*Walch*, insipid, fresh, waterish. In the South we say *wallowish*, meaning somewhat nauseous.  
*Walker*, a fuller; a *walk-mill*, a fulling mill: à Belg. *walcher*, fullo; hoc à verb. Belg. *walcheu*; Ital. *guulcare*, pannos premere, calcare; Teut. *walcken*, pannum polire; all probably from the Latin *calcare*. Skinner.  
*Wall*; he lies by the wall; spoken of a person dead but not buried. Norf. and Suff.  
*Walling*, i. e. boiling; it is now in frequent use among the salt-boilers at Northwych, Namptwych, &c. Perhaps the same as *wallopping*; whence in some boroughs, persons who boil a pot there are called pot-walloppers, and entitled to vote for representatives in parliament.  
*Walloping*, a slatternly manner. N.

### W A R

*Wally*, to cocker or indulge. N.  
*Walt*, to totter, or lean one way, to overthrow: from the old Saxon *waltan*, to tumble or roll; whence our weltering in blood: or rather from the Saxon *wealtian*, to reel or stagger. N.  
*Wankle*, weak. N.  
*Wangery*, flabby. Exm.  
*Wang-tooth*, the jaw-tooth; ab A. S. *Wang*, *wong*, the jaw; *wone todh*, or rather *wong-todh*, the canine tooth.  
*Wankle*, limber, flaccid, ticklish, fickle, wavering. N.  
*Want*, a mole. N. and V. From the Sax on *wand*.  
*Wanti-tump*, or *Outi-tump*, a mole-hill. Glouc.  
*Wap*, a bundle of straw. N.  
*Wapper'd*, restless or fatigued; spoken of a sick person. Glouc.  
*Waps*, a wasp. Var. Dial.  
*War*, worse; *war and war*, worse and worse. Var. Dial.  
*Warch*, or *Wark*, to ache, to work; ab A. S. *wark*, pain, also a work.  
*Ware*; to ware one's money, to bestow it well, to lay it out in ware. N.  
*Warisht*, that hath conquered any disease or difficulty, and is secure against

## W E A

against the future; also well-stored or furnished. N.  
*Warison*, the stomach. Cumb.  
*Wark*, a pain. N.  
*Warp*, to lay eggs; a hen warps or warys. N.  
*Wary*, to curse. Lanc. Ab. A. S. *warian*, *werigan*, to execrate or curse. To *wary* is also to lay an egg. N.  
*Wirth*, a water-ford. *Worth*, in the old Saxon, signifies the shore.  
*Warstead*, used in that sense; q. *Wasterstead*.  
*Wassel-man*, a scare-crow. Wilts.  
*Washamouthe*, a blab. Exm.  
*Washbrew*, flummery. Exm.  
*Waste*, a consumption. N.  
*Wa's me!* woe is me! Var. Dial.  
*Watchet*, wet shod, wet in the feet. Oxf.  
*Wattles*, hurdles; also the lowest part of a cock's comb. N.  
*Wutsail*, a drinking song, sung on twelfth-day eve, throwing toast to the apple-trees, in order to have a fruitful year, which seems to be a relic of the heathen sacrifice to Pomona.  
*Wassail*. Exm.  
*Waughing*, barking; probably from the sound. N.  
*Waughist*, faintish. N.  
*Way-bit* (or rather a *wee-bit*), a little piece; a mile and a wee-bit, or way-bit. Yorksh. *Wee* is Scotch for little.  
*Way-bread*, plantain; from the Saxon *wæg-bræde*, so called, because growing every where in streets and ways. N.  
*Waize*, a small round cushion, put under, or on the crown of the hat, to carry bannels or gegzins upon. Cumb.  
*Weaky*, moist. N.  
*Weulk*, a wilk, a shell-fish, called *choclea marina*.  
*Wear*, to lay out money with another in drink. N.  
*Wear*; to wear the pot, to cool it. N.

## W H E

*Weat*, to weat the head, to look it for lice. N.  
*Wea-worth you*, woe betide you. N.  
*Wee*, little. N.  
*Weekey*, moist. N.  
*Weel*, well. N.  
*Weet*, or *Wite*, nimble, swift. N. Used also in that sense in the South.  
*Weir*, or *Waur*, sea-wrack, or alga-mari-na. Northumb. From the old Saxon *waar*. The Thanet-men, according to Somner, call it *wore* or *woore*.  
*Weir*, or *Ware*, a pool of water or pond. S.  
*Welk*, to dry. N. Mown grass in drying for hay is said to welk. To *wilt*, for wither, spoken of green herbs or flowers, is a general word.  
*Wellaneer!* alas! N.  
*Well-a-day!* alas! Various.  
*Welling* (of whey); it is heating it scalding hot, to take off the curds. S.  
*Welling*, or *walling*, is old English for boiling.  
*Welly*, almost, nearly. N.  
*Welter*; to welter, to waddle, to go aside, or heavily, as women with child, or fat persons; from the old Saxon *wealtian*, to reel or stagger; or else from the Saxon *weltan*, to tumble or roll; whence weltering in blood. N.  
*Wem*, a small blemish, hole, or decay, especially in cloth. Ess.  
*Wem*, the womb, or belly. N.  
*Wend*, to go. N.  
*Wemel*, a young beast, ox, bull, or cow. Ess & Suff.  
*Wents*, the teasels, or fuller's thistles when worn out. Glouc.  
*Wented*, grown acid, spoken of wort. Norf.  
*Westy*, dizzy, giddy. N.  
*Wetherly*, with rage and violence. Exm.  
*Whangs*, leather thongs. N.  
*Wheel*, a whirlpool. Lanc. From the Saxon *wæl*, a vortex of water, or whirlpool. N.  
*Whapper*,

## W H I

*Whapper*, any thing large; a thumper. C.  
*Whapple-way*, a bridle-way, or road where only a horse can pass. S.  
*Whurre*, crab apples, or verjuice; as sour as wharre. Chesh.  
*Wheady*, long, tedious; a wheady mile, a mile seemingly of an extraordinary length. Shropsb.  
*Wheem*, or *Wheem*, near at hand, close, so that no wind can enter it. Also very handsome and convenient for one; as, it lies wheem for me. Chesh. From the old Saxon *geeweme*, grateful, acceptable, pleasant, fit.  
*Wheamow*, nimble; I am very wheamow, quoth the old woman, when she stopt into the middle of the bittlin. Derb. Prov.  
*Whee*, *Whi*, or *Whey*, an heifer; the only word used in the East Riding of Yorkshire in that sense.  
*Wheen-cat*, a queen-cat, or female cat. *Queen*, in Saxon, was used to signify the female; ex. g. *Queen fugol*, a queen fowl, or hen.  
*Wheedon*, a simple person. W.  
*Wehu*, half of a hollow tree, laid under a gate-way, to form a passage for water. A kind of substitute for an arch. Norf. & Suff.  
*Wheint*, quaint, fine; a wheint lad, a fine lad; used ironically. Chesh. Var. Dial. Also cunning, subtle.  
*Wherret*, a great blow; perhaps a back-handed stroke, called also a whisterpoop. Exm. See *Whisterpoop*.  
*Wherrited*, teased; q. ferreted. N.  
*Whewt*, to whistle. N.  
*Whick*, quick, lively. N.  
*Whicket for Whacket*, or *Quittee for Quottee*, an equivalent; *quid pro quo*, Kent.  
*Whafflers*, men who make way for the corporation of Norwich, by flourishing their swords. Norf.  
*Whins*, furze. N.

## W H O

*Whinner-neb*, a meager, thin-faced man, with a sharp nose; perhaps from some bird that feeds, or is bred among whins. N.  
*Whinnering*, neighing. Cumb.  
*Whinnoch*, or *Kit*, a pail to carry milk in. N.  
*Whirkened*, choaked, strangled. N.  
*Whirl-bouk*, a churn that turns round. Derb.  
*Whirl-te-woo*, butter-milk, from being made in a whirl-bouk. Derb.  
*Whisket*, a basket, skuttle, or shallow-ped. N.  
*Whisterclister*, a stroke or blow under the ear. Devonsh.  
*Whisterpoop*, a back-handed blow. See *Wherret*. Exm.  
*White*, to requite; as, God white you, God requite you. Chesh. Var. Dial. *White for quite*; *quite*, per aphaeresim, *pro requite*.  
*White*, to blaine; you lean all the white off yourself, you remove all the blame from yourself. See *Wite*.  
*White-nib*, a rook. Yorksh.  
*Whithering*, a sudden great sound. N.  
*Whittle*, a knife. N.  
*Whittle*, a double blanket, worn by the West country women over their shoulders, like a cloak. W.  
*Whitwitch*, (white witch) a pretended conjuror, whose power depends on his learning, and not from a contract with the devil. Exm.  
*Whiz*, to hiss like hot iron in water. N.  
*Whizzle*, to get any thing away slyly. N.  
*Whoave*, to cover or whelm over. Chesh. We will not kill, but whoave. Prov. Spoken of a pig or fowl that they have overwhelmed with some vessel in readiness to kill. Ab A. S. *Hwolj*; *Hwalf*; a covering, or canopy; verb. *Hwalfian*, camerare, fornicare, N.  
*Who' Who'*, an interjection, marking great surprize. N.  
*Whook*,

## W O A

*Whook*, to shake. Chesh. He whookt at every joint.

*Wholjecomb*, what d'ye call him. Exm.

*Who-whiskin*, a whole great drinking pot; *who* being the Cheshire dialect for whole, and a *whisking* signifying a black pot.

*Whott*, hot. Exm.

*Why-vore*, or *For why-vore*, wherefore.

*Why-calf*, a female, or cow-calf. Cumb.

*Wicker*, to neigh, or whinny. Hampsh. Also a method of castrating a ram, by enclosing his testicle within a slit stick. Glouc.

*Widdle*, to fret. N.

*Wiegh*, or *Waugh*, a lever, a wedge; ab A. S. *Wæge*, pondus, massa, libra.

*Wigger*, strong; a clear pitch'd wigger fellow. N.

*Wikes*, or *Wikers* (of the mouth) corners of the mouth. N.

*Willern*, peevish, wilful; from the Saxon *Weller*, willing.

*Willow-bench*, a share of a husband's estate, enjoyed by widows in Sussex, over and above their jointure.

*Wimme*; to wimme, to winnow. S.

*Win*, or *Wind-berry*, a bilberry or whortleberry. N.

*Wind-row*; to wind-row, to rake the mown grass into rows, called wind-rows. Norf. & Suff.

*Winely*, quietly.

*Winyed*, frightened. Glouc.

*Wiskit*. See *Whisket*. N.

*Withy*, a willow tree. Glouc.

*Wite*, to blame; ab A. S. *pæna, muleta*, q. *supplicium*. Chaucer useth the word for blame.

*Wizen'd*, dried, withered. N.

*Wizzen*, to wither. N.

*Wizzle*, to get any thing away slyly. N.

*Woadmel*, a coarse hairy stuff, made of Iceland wool, and brought from thence by our seamen to Norfolk and Suffolk.

## W Y T

*Woe worth thee! Woe betide thee!* execrations. N.

*Woghs*, a wall. Lanc. Ab A. S. *wag*, wall; elsewhere in the North, *woghs* is used for wool, by a change of the dialect.

*Woomel*, an auger; perhaps a corrupt pronunciation of *wimble*. N.

*Wonne*, or *Wun*, to dwell, to haunt or frequent; as where wun you? where dwell you? Ab A. S. *wunian*, *gewunian*, habitare, manere; Belg. *woonen*, Teut. *wonen*, *wohnen*; habitare, morari. Haec ab A. S. *wunian*, *gewunian*. Assuescere, q. d. ubi soles aut frequentas?

*Woodcock-soil*, ground that hath a soil under the turf, that looks of a woodcock colour, and is not good. S.

*Woodsere*, decayed, or hollow pollards; also the month or season for felling wood. Ess. & Suff.

*Woodwants*, holes in a post or piece of timber. q. d. places wanting wood.

*Wop*, a wasp. Exm.

*Worck-braceo*, work-brittle. Chesh. Very diligent, earnest, or intent on one's work. Var. Dial.

*Worried*, choaked. *Worran*, in the ancient Saxon, signifies to destroy, in which sense we still say, a dog worries sheep.

*Woundy*, very great. S.

*Wraxlbg*, wrestling. Exm.

*Wreasel*, a weasel. N.

*Wright*, a carpenter, the only word in use in the East Riding of Yorkshire, for that trade.

*Wringle-streas*, bents, called also windle-straws.

*Wunsome*, smart, trimly dressed, lively, joyous. N.

*Wrong*, crooked; a wrong man or woman. Norf.

*Wyte*, to blame. See *Wite*.

## Y.

**YAPPING**, crying in despair, lamenting; applied to chickens lamenting the absence of their parent hen. N.

**Yallow beels**, or **Yallow boys**, guineas. Exm.

**Yane**, one; **Yance**, once. Var. Dial.

**Yare**, covetous, desirous, eager; also nimble, ready, fit, ticklish. N. It is used also in the South. Chaucer uses it for ready, quick; as does also Shakespeare, in the *Tempest*. Spoken of grass or pasture, it is fresh, green, &c.

**Yaspen**, or **Yeepsen**, as much of any thing as can be taken up in both hands joined together; a double handful. S.

**Yate**, or **Yeat**, a gate. N.

**Yaud**, a horse, a jade. N.

**Yead**, head. Exm.

**Yeander**, yonder. Var. Dial.

**Yearldly**, (valde,) very; yearldly much, yearldly great; *i. e.* very great.

**Yearning**, the liquor of the rennet used in producing curd. N.

**Yeather**, a flexible twig, used for binding hedges. N.

**Yéaveling**, evening. Exm.

**Yed**, Edward. Derb.

**Yeender**, or **Eender**, the forenoon, Derb.

**Yees**, eyes. Exm.

**Yeevil**, a dung-fork. Exm.

**Yellow belly**, a person born in the Fens of Lincolnshire. L.

**Yells**, young sows, who have not had pigs. N. See *Gatts*.

**Yeo**, an ewe. Exm.

**Yesse**, an earth-worm, particularly those called dew-worms.

**Yerring**, noisy; perhaps jarring. Exm.

**Yethard**, Edward. Derb.

**Yetting**, a small iron boiler. N.

**Yets**, oats. Northumb.

**Yewd**, or **Yod**, went. **Yewing**, going.

Ab A. S. *Eode*, ivit, iter fecit, con-  
cessit, he went; Chaucer, *yed, yeden*,  
*yode*, eodem sensu. Spence also, in  
his *Fairy Queen*, lib. I. c. 10.

He that the blood-red billows, like a wall,  
On either side disparted with his rod,  
Till all his army dry-foot thro' them yod.  
Speaking of Moses.

**Yewers**, embers, hot ashes. Exm.

**Yold-ring**, a yellow-hammer. N.

**Yolt**, a newt, or eft. Glouc.

**Yoted**, or **Whesed**, watered; the brewer's  
grains must be well yoted, or whesed  
for the pigs. W.

**Yowl**, to cry, or howl. N.

**Yoon**, oven. Var. Dial.

**Youth**; a fine old youth, a healthy old  
man. N.

**Youfter**, to fester.

**Yu**, or **Yule-tide**, Christmas. N.

**Yu-batch**, Christmas-batch. **Yu-clock**,  
*yule-block, yule-clog, Christmas-block*.

**Yu-gams**, Christmas-games; ab A. S.  
**Gehul**; Dan. *Juledag*, the day of the  
nativity of Christ. This, perhaps,  
from the Latin and Hebrew *jubilum*. N. In farm-houses, the ser-  
vants lay by a large knotty block, for  
their Christmas-fire, and, during the  
time it lasts, they are entitled, by cus-  
tom, to ale at their meals. N.

**Yuck**, Line, to itch; perhaps from the  
Scotch, or from the Dutch, *jeucken*,  
*jocken*; German, *jeucken*, or *jucken*.

Z I N

Z U A

Z.

*ZATE*, soft. Glouc.

*Zennet*, a week, a sev'night. Exm.

*Zess*, a pile of sieves in a barn. Exm.

*Zew*, a sow. Exm.

*Zewnteen*, seventeen. Exm.

*Zigg*, urine. Exm.

*Zinila*, a son-in-law. Exm.

*Zive*, a scythe. Exm.

*Zock*, a blow; I geed un a zock. W.

*Zowerswopped*, ill-natur'd. Exm.

*Zowl*, a plough. Exm. See *Zull*.

*Zuant*, regularly sowed; the wheat must be zown zuant. W.

END OF THE GLOSSARY.

## LOCAL PROVERBS.

## ENGLAND.

*IN compliance with Fuller's arrangement, I shall begin with those Proverbs which have reference to the whole kingdom; many of these, I must observe, are by no means complimentary; but seem formed by foreigners, from prejudice and misinformation,*

This is supposed to be a kind of popish prophetical menace, coined since the Reformation, intimating, that the Virgin Mary, offended at the English nation, for abolishing the worship offered her before that event, waited for an opportunity of revenge, and when her day, the twenty-fifth of March, chanced to fall on the same day with Christ's resurrection, then she, strengthened by her son's assistance, would inflict some remarkable punishment on the kingdom. This conjunction it was calculated would happen in the year 1722; but we do not learn that any thing ensued in consequence thereof, either to the nation, or the caps or wigs of the clergy.

When Hempe is spun,  
England is undone.

This was another popish prediction, edited before the defeat of the Armada. The word Hempe is formed of the letters H. E. M. P. E. the initials of Henry, Edward, Mary, Philip, and Elizabeth, and supposed to threaten, that after the reigns of those princes, England would be lost, *i. e.* con-

quered. Fuller remarks, that to keep this saying in countenance, it may pretend to some truth; for, on the death of Elizabeth, and accession of King James I., the kingdom, by its junction with Scotland, took the title of Great Britain, by royal proclamation, and thereby the name of England was, in one sense, lost. Some interpreted this distich more literally; supposing it meant, that when all the hemp in England was expended, there would be an end of our naval force; which would indeed be fact, if no more could be procured.

When the black fleet of Norway is  
come and gone,  
England build houses of lime and  
stone,  
For after, wars you shall have none.

This likewise seems to have a prophetic meaning, if one could but find it out. Fuller supposes it alludes to the Spanish Armada, and quotes Sir Francis Bacon to prove that the sur-name of the King of Spain was Norway; but, supposing it was, nothing is explained by it; the number of wars in which England has been since engaged, as well civil as foreign, shew that this prophecy was dictated by a lying spirit.

England is a ringing island,

Fuller says it is so called by foreigners, as having more bells in number, greater in size, and bet-

ter tuned bells than any other country in Europe, Italy not excepted; although Nola, the place where bells are said to have been first invented and made, and whence they took their name, is in that country. Whether these assertions are strictly true, is a subject to be discussed by the Society of College Youths.

When the sand feeds the clay, Englaud  
cries well-a-day;  
But when the clay feeds the sand, it is  
merry with England.

The clay lands in England, are to those of a sandy soil, as five to one, and equally, or more fertile. If, from a wet season, the sandy lands succeed, and the clay lands miss, only one fifth of the crop is produced that there would have been, had the contrary happened; this, as the proverb expresses, is a national misfortune.

— England were but a fling,  
Save for the crooked stick and the  
grey-goose wing.

That is, England would be but a lost land, or not tenable, were it not for the bow and arrows.

This was a saying in praise of archery, in which the English formerly excelled; but the many battles gained by them since the invention of gunpowder, shew they are now as terrible to their enemies with the straight tube, as formerly with the crooked stick.

Englaud is the paradise of women,  
hell of horses, and purgatory of  
servants.

The liberty allowed to women in England, the portion assigned by law to widows, out of their husband's goods and chattels, and the politeness with which all denominations of that sex are in general treated, join to establish the truth of this part of the proverb.

The furious manner in which people ride on the road, horse-racing, hunting, the cruelties of postillions, stage-coachmen, and carmen, with the absurd mutilations practised on that noble and useful animal, all but too much prove the truth of this part of the adage. But, that this country is the purgatory of servants I deny; at least, if it ever was, it is not so at present; I fear they are rather the cause of bringing many a master to that legal purgatory, a gaol.

A Famine in England begins at the  
Horse-mauser.

If oats fail, there is generally a bad crop of every other kind of grain throughout this kingdom; indeed, oatmeal makes a great part of the food of the poorer sort of people in the north.

The king of England is the king of  
devils.

The German emperor is termed the king of kings, because he has many princes under him; the king of Spain, the king of men, from the cheerful obedience shewn him by his subjects; the king of France, the king of asses, from the patience of his people in bearing all the loads he is pleased to lay upon them; but why the king of England is styled the king of devils, is not so apparent, unless on account of the constant jealousy Englishmen have of their governors, and their aptness to take fire at even the legal exertions of prerogative.

The English are the Frenchmen's apes.

However true this might formerly have been, the case is at present quite altered; and we have now, in our turn, the honour, if it is any, of dictating the mode to the French. It has moreover been observed, that the English have at all times been rather improvers of French fashions, than mere servile imitators of them, as may be instanced in the article of ruffles, which, though a Gallic invention, was much improved by the English addition of the shirt.

Long beards, heartless; painted hoods,  
witless;  
Gay coats, graceless; make England  
thriftless.

This satirical distich is said to have been made by the Scotch, in the reign of King Edward II. when elated with their victory at Stirling: it however serves to give us some insight into the dress of those times, shewing that the English then wore their beards, and hoods instead of caps; these hoods, Fuller says, were stained with a kind of colour in a middle way between dying and painting, whence painter-stainers have their name. That line which accuses the English of being heartless, was confuted at the battles of Flodden Field, and Mussleborough. As to the gracelessness of the gay coats, I fear the case is not at present much mended:

mended ; probably we should not find much grace, of the kind here meant, among the beaux of the present generation.

### The English glutton.

This is another foreign sarcasm, arising from the envy of those who are obliged to satisfy their appetites with soup-maigre, frogs, and roots, instead of roast beef, veal, pork, mutton, and lamb. It is confidently asserted by many accurate observers, that, with respect to quantity, foreigners greatly exceed the English in the article of eating, but that the English consume more animal food.

### English poke-pudding.

A jocular appellation given by the Scotch to the English, alluding to that national dish, a plum-pudding. Poke signifies a bag ; so that the sum and substance of the title is, an English bag-pudding.

### An English bug.

This is an Irish nick-name for an Englishman, founded on the supposition that the English first brought bugs into Ireland.

### England is a little garden full of very sour weeds.

This is said to have been an observation frequently in the mouth of Louis XIV. during the victorious Duke of Marlborough's campaigns.

### He that England will win, Must with Ireland first begin.

Ireland furnishes England with a number of able men, both soldiers and sailors, and likewise beef, pork, butter, and other provisions, for victualling our fleets and foreign garrisons : if these supplies were cut off, by that country being in the hands of an enemy, it would be extremely detrimental to England.

### In England a bushel of March dust is worth a king's ransom.

England consisting chiefly of clay lands, a dry March makes them bear great crops of corn ; wherefore, if in that month the weather is so dry, as to make the roads dusty, the kingdom will be benefited to the amount of a king's ransom, which, according to the sum paid for King Richard I. to

the Emperor of Germany, was one hundred thousand pounds.

### England, a good land and a bad people.

This, according to Fuller, is another French proverb, no better founded than many of the preceding ; and perhaps, like several of them, squinting a little at the reformation.

### The High Dutch pilgrims when they beg, do sing ; the Frenchmen whine and cry ; the Spaniards curse, swear, and blaspheme ; the Irish and English steal.

This is a Spanish proverb, and may possibly be founded in truth. Pilgrims, gypsies, and other vagabonds, not being very scrupulous observers of the distinctions of property.

### In settling an island, the first building erected by a Spaniard will be a church ; by a Frenchman, a fort ; by a Dutchman, a warehouse ; and by an Englishman, an alehouse.

This proverb was meant to shew the striking traits in the different national characters of the people here mentioned :—those of the Spaniards are devotion and bigotry ; of the French, military arrangements ; of the Dutch, commerce ; and the English, conviviality.

### John Bull.

A name commonly used to signify an Englishman, from Dean Swift's ludicrous History of Europe ; wherein the people of England are personified under that appellation ; the sovereigns of Austria, France, Spain, by those of Squire South, Louis Baboon, and Strut ; the Republic of Holland by the name of Nick Frog.

### Jack roast beef.

A jocular name given by the French to Englishmen ; who, as many of them suppose, cannot exist without roast beef, plum-pudding, and punch ; which liquor they term *contradiction*, from being compounded of lemon, to make it sour, and sugar, to make it sweet ; water, to make it weak, and spirits, to make it strong.

## BARKSHIRE.

**The vicar of Bray will be vicar of Bray still.**

Fuller, in his quaint manner, thus explains this saying:—“Bray, village, well known in this country, so called from the Bibroces, a kind of ancient Britons, inhabiting thereabouts. The vivacious vicar hereof, living under King Henry VIII, King Edward VI, Queen Mary, and Queen Elizabeth, was first a papist, then a protestant, then a papist, then a protestant again. He had seen some martyrs burnt (two miles off) at Windsor, and found this fire too hot for his tender conscience. This Vicar being taxed by one for being a turn-coat and an unconstant changeling; ‘not so,’ said he,

‘for I always keep my principle, which is this, to live and die the Vicar of Bray.’ Such are many, now-a-days, who, though they cannot turn the wind, will turn their mills, and set them so, that wheresoever it bloweth, their grist shall certainly be grinded.” The Vicar of Bray has since been modernized in a well-written song, wherein his versatility is brought down to later times. The same story is often told as having happened to the Vicar of Bray, near Brayhead, in Ireland.

**He is a representative of Barkshire.**

A vulgar joke on any one afflicted with a cough, which is here termed barking.

## BEDFORDSHIRE.

**As plain as Dunstable road.**

At the time when this saying was first in use, the high roads of England were not what they are at present; so that of Dunstable, being the great high road to the North, compared with the generality of roads, was conspicuously fine and broad.

**Down-right Dunstable.**

Said to express a plain, simple, honest person, devoid of any turns or duplicity in their character. A comparison with the straightness and openness of that road.

**As crooked as Crawley brook.**

This is a nameless brook arising about Woo-

burn, running by Crawley, and falling immediately into the Ouse, a river much more remarkable than this brook, for its frequent turnings and windings; for in its course it runs over eighty miles, in a linear distance of only eighteen.

**The bailiff of Bedford is coming.**

The Ouse, or Bedford river, is in Cambridgeshire called the bailiff of Bedford, because, when swoln with rain in the winter-time, by over-flowing, it carries off the cattle, &c. on the Isle of Ely and adjacent low grounds; so that this saying was a warning to drive off the cattle, &c. lest they should be distrainted by the bailiff of Bedford; *i.e.* the river Ouse. By draining the fens, this bailiff's power has been superseded.

## BUCKINGHAMSHIRE.

**Buckinghamshire bread and beef.**

This county does not seem to have been particularly famous for either bread or beef. Fuller says only, that the former was as fine, and the

latter as fat, as in any other county. Probably this was only written to give a rhyme to the following line;

**Here, if you beat a bush, 'tis odds you'll start a thief.**

Buckinghamshire

Buckinghamshire was, in old times, quite a forest, and a harbour for thieves, till Leofstane, abbot of St. Alban's, caused them to be cut down. This proverb, from the expression, it's odds, seems hardly old enough to have any reference to that circumstance, as it is doubtful whether our ancestors were then sufficiently advanced in the science of gaming, to calculate odds.

An old man who weds a buxom young maiden, biddeth fair to become a freeman of Buckingham.

In all likelihood, the fabricator of this proverb, by a freeman of Buckingham, meant a cuckold; an event, it must be confessed, under those circumstances, much within the chapter of possibilities.

## CAMBRIDGESHIRE.

### Cambridgeshire oaks.

Willows are so called, as a reflection on this county for its marshy soil, where only those trees will grow; this is however not true of the whole county.

### Cambridge requires all to be equal.

Some interpret this to allude to the college commons, or mess, where all pay alike; others suppose it expresses that among students of the same degree, family and fortune give no superiority.

### Cambridgeshire eamels.

The meaning of this proverb is very obscure. Fuller says a camel is used proverbially, to signify an awkward, ungainly animal: scholars, long resident in college, are not famous for the gracefulness of their address; probably it was from this the gowns-men of Cambridge might be called eamels, a term by no means dishonorable, as proving they have attended to Euclid more than to their dancing-masters. Some have supposed this term to have originated from the Fen-men, stalking through the marshes on their stilts, who then, by the apparent length of their legs, somewhat resemble the camel. Ray's supposition, that "this nick-name was groundlessly fastened on his countrymen, because the first three letters are the same in Cambridge and camel, seems to have very little reason to support it.

### A boisten horse, and a Cambridge master of arts, are a couple of creatures that will give way to nobody.

This proverb, Fuller says, is found in a letter written to George Bruin, in his *Theatre of Cities*, and is produced against the university of Cambridge, by Twine, an Oxford Antiquary. It undoubtedly conveys a reflection on the politesse of the masters of arts of that learned body; but as this was written a long time ago, it is to be hoped that

the more polished manners of the times, have softened that ill-judged hauteur.

### An Henry sophister.

Fuller, and from him Ray, says, "So are they called, who, after four years standing in the university, stay themselves from commencing bachelors of arts, to render them (in some colleges) more capable of preferment. Several reasons are assigned for their name.

"That tradition is senseless, and inconsistent with his princely magnificence, of such who fancy, that King Henry the Eighth, coming to Cambridge, stayed all the sophisters a year, who expected a year's grace should have been given unto them; more probable it is, because that king is commonly conceived of great strength and stature, that these Sophiste Henieiani were elder and bigger than the other. The truth is this, in the reign of King Henry the Eighth, after the destruction of monasteries, learning was at a loss, and the university, (thanks be to God, more scared than hurt) stood at a gaze what would become of her; here-upon many students stayed themselves, two, three, some four years, as who would see how their degrees (before they took them) should be rewarded and maintained."

### Twittle twattle, drink up your posset-drink.

This proverb, says Ray, had its original in Cambridge, and is scarce known elsewhere. The meaning is evidently a reproof to any one who digresses from the subject on which he was speaking, and saying, in other words, cease your nonsense, and go on with what you are about.

### A Barnwell ague.

The venereal disease. Barnwell is a village near Cambridge, famous for the residence of the women of pleasure attending the university.

## CHESHIRE.

**Cheshire, chief of men.**

The lion was here the statuary. This proverb was in all likelihood made by a Cheshire-man, and relates to some privilege of marching or fighting in the van, in the ancient border conflicts with the Welch.

**Better wed over the mixon than over the moor.**

It is better to take a wife born near one's own dunghill; *i. e.* house, than to marry a stranger from afar off. By marrying a neighbour, the characters and qualities of the parties are better known to each other, than they can be when a match takes place between a pair, educated and living at a distance from each other.

**In Cheshire there are Lees as plenty as fleas, and as many Davenportports as dog's tails.**

The names of Lee and Davenport are extremely common in this county; the former is, however, variously spelt, as Lee, Lea, Leigh, Ley, &c.

**When the daughter is stolen, shut Pepper gate.**

Pepper-gate was a postern, on the east side of the city of Chester. The mayor of the city having his daughter stolen away by a young man, through that gate, whilst she was playing at ball with the other maidens, his worship, out of revenge, caused it to be closed up. A bad parody of, "when the steed is stolen, shut the stable-door."

**To feed like a freeholder of Macclesfield, who has neither corn nor hay at Michaelmas.**

To feed voraciously, like a half-starved mechanic. Macclesfield, or Maxfield, is a small market town and borough in Cheshire, where there are many poor button makers, who have neither hay or corn all the year round.

**As fair as Lady Done.**

The Dones were a great family in Cheshire, living at Utkinton, by the forest side. Cheshire nurses

used to call their girls, Lady Dones; and boys, Earls of Derby.

**Maxfield measure, heap and thrutch (thrust.)**

The measures of the same denomination, in England, differ exceedingly, some being only filled level with the top of the measure, the protruding parts being struck off with a stieck; this is called strike-measure. At some places the measure is filled as full as it will hold, heaped above the top; this is called heap measure. That of Maxfield was of this kind.

**To scold like a wych-waller.**

That is, like a boiler of salt. Wych-houses are salt houses, and wallers are boilers, from *walling*, boiling. A number of very poor people are employed as salt-boilers at North-wych, Nampyt-wych, &c.

**She hath given Lawton-gate a clap.**

Spoken of a wench who has been up to London to lie-in privately of a bastard. Lawton lies in the way to London from several parts of Cheshire.

**Every man cannot be Vicar of Bowden.**

Bowden is a good living near Chester.

**The mayor of Altringham lies in bed whilst his breeches are mending.**

As the mayor of every other town must do, if he has but one pair, as is said to have been the case with this worshipful magistrate.

**The mayor of Altringham and the mayor of Over;**

**The one is a thatcher, the other a dauber.**

Altringham and Over are two petty corporations, whose poverty makes them ridiculous to their neighbours. A dauber is, I believe, one who makes the clay walls to cottages.

**Stopford law; no stake, no draw.**

It were much to be wished that all corporation laws were founded on as equitable principles. Certainly

tainly he who has no ticket, cannot be entitled to a prize in a lottery. This proverb is commonly used to signify that only such as contribute to the liquor, are entitled to drink of it.

**The constable of Oppenshaw sets beggars in stocks at Manchester.**

Ray has not given the meaning of this proverb; nor can I guess at it.

**Like the parson of Saddlewick, who can read in no book but his own.**

Saddlewick is said to be in Cheshire; but no such parish or place is mentioned in the *Magna Britannia*, or *England's Gazetteer*.

**She hath been at London, to call a strea a straw, and a waw a wall.**

This saying the common people of Cheshire use

in scorn of those, who, having been at London, are ashamed to speak their own country dialect.

**Go pipe at Pedley, there's a pescod feast.**

Some have it go pipe at Colston, &c. It is spoken as a reproof to persons who make themselves extremely busy in trifles or matters that no ways concern them.

**If thou had'st the rent of Dee-mills, thou would'st spend it.**

The city of Chester stands on the river Dee, where are many mills let at high rents.

**To lick it up like Lim hay.**

Lim is a village on the river Mersey, that parts Cheshire and Lancashire. It is famous for its hay, of which all sorts of cattle are extremely fond.

## CORNWALL.

**By Tre, Pol, and Pen,  
You shall know the Cornish men.**

These three words, says Fuller, are the dictionary of such surnames as are originally Cornish, and, though nouns in sense, I may fitly term them prepositions.

1 Tre } signifieth } a town } Hence Tre-fry, Tre-lawny,  
2 Pol } an head } Hence Pol-wheel.  
3 Pen } a top } Hence Pen-tire Pen-rose,  
Pen-kevil, &c.

Some add to these a fourth invocation, *viz.* Car, which signifies a rock, as Car-mine, Car-zen, &c.

**To give one a Cornish hug.**

A Cornish hug is a lock in the art of wrestling, peculiar to the Cornish men, who have always been famous for their skill in that manly exercise, which they still continue to practise.

**Hengston-down, well ywrought,  
Is worth London-town dear ybought.**

Hengston-down was supposed not only to be extremely rich in tin, but also to have in its bowels

Cornish diamonds, vulgarly estimated superior to those of India. In Fuller's time the tin began to fail here; having fallen, as he terms it, to a scanty saving scarcity. As to the diamonds, no one has yet judged it worth his while to dig for them.

**He is to be summoned before the mayor of Halgaver.**

This is a jocular and imaginary court, wherein men make merriment to themselves, presenting such persons as go slovenly in their attire, untrussed, wanting a spur, &c. where judgment in formal terms is given against them, and executed more to the scorn than the hurt of the persons.

**When Dudman and Ramhead meet.**

These are two headlands, well known to sailors: they are near twenty miles asunder; whence this proverb is meant to express an impossibility. Fuller observes that, nevertheless, these two points have since met together (though not in position), in possession of the same owner; Sir Pierce Edgecombe enjoying one in his own right, and the other in right of his wife.

The

**The devil will not come into Cornwall,  
for fear of being put into a pie.**

The people of Cornwall make pies of almost every thing eatable, as squab-pie, herby-pie, pilchard pie, mugetty-pie, &c. &c.

**He doth sail into Cornwall without a bark.**

This is an Italian proverb, signifying that a man's wife has made him one of the knights of the bull's feather. The whole jest, if there be any, lying in the similitude of the words Cornwall, and cornua, horns.

Fuller quotes a prophecy in the Cornish language, the sense of which is, that Truru consists of three

streets, but a time will come when it shall be asked where Truru stood; on this he observes, that he trusts the men of that town are too wise to mind this prediction, any more than another of the same kind, presaging evil to the town, because *ru, ru*, which in English is woe, woe, is twice expressed in the Cornish name thereof; but, says he, let the men of Truru but practise the first syllable in the name of their town, (meaning truth, *i.e.* integrity) and they may be safe and secure from all danger arising from the second.

**The gallants of Foy.**

The inhabitants of Foy were, in the time of King Edward IV, famous for their privateers, and their gallant behaviour at sea; whence they obtained that denomination.

## CUMBERLAND.

— If Skiddaw hath a cap,  
Seufiel wots full well of that.

These are two very high hills, one in this country, another in Anan-dale, in Scotland; if the former be capped with clouds or foggy mists, it will not be long before rain falls on the other. It is spoken of such who may expect to sympathise in their sufferings, by reason of the vicinity of their situation.

Skiddaw, Lauvellin and Casticand,  
Are the highest hills in all England.

So says the Cumberland proverb; the Yorkshire-men make nearly the same claim in behalf of some of their hills, in the following distich:

Ingleborough, Pendle, and Penigent,  
Are the highest hills between Scotland  
and Trent.

## DERBYSHIRE.

**He is driving his hogs over Swarston-bridge.**

This is a saying used in Derbyshire, when a man snores in his sleep. Swarston-bridge (or bridges, for there are several of them, one after another) is very long, and not very wide, which causes the hogs to be crowded together, in which situation they always make a loud grunting noise.

**He comes from the Devil's A—s—e at Peak, and a peak beyond.**

Said of persons whose birth-place and former re-

sidence are unknown. The Devil's A—s—e is a natural cavern, at Castleton, called one of the wonders of the Peak.

**Elden-hole wants filling.**

A saying commonly used to great boasters, who vaunt they can do wonderful feats; pointing out to them one worthy of their undertaking; that is, the filling up Elden-hole, a fissure in the earth, vulgarly deemed bottomless. Cotton, in his description of the Peak, relates some fruitless attempts to measure its depth.

**DEVONSHIRE.**

## DEVONSHIRE.

To Denshire, *i. e.* to Devonshire land.

This is to pare the turf from off the surface, and to lay it in heaps and burn it; the ashes have been found greatly to enrich barren land, by means of the fixed salt which they contain. This, probably, was first practised in Devonshire, whence it derived its name; it is now practised on all barren spongy lands throughout England, previous to ploughing. Lands so prepared will bear two or three good crops of corn, and must then be laid down again.

## A Plymouth cloak.

A bludgeon, walking-stick, or staff. As a landsman prepares himself for a journey, by putting on his cloak, so a sailor equips himself by cutting a stick out of the first wood he comes to, the active service required of them on board never suffering them to encumber themselves with cloaks. As Plymouth is chiefly inhabited by seafaring persons, this proverb was fathered on it, though, in fact, it as much belongs to Portsmouth, Chatham, or any other sea-port. It must be remembered, that when this proverb was first introduced, what are now called great coats were not in use.

## He may remove Mort-stone.

A saying of any one who is master of his wife. Mort-stone, or More-stone, is a huge rock that blocks up the entrance into Mort's-bay, in this county, which there is a tradition cannot be removed, but by a man who is thoroughly master of his wife.

First hang and draw,  
Then hear the cause by Lidford law.

Lidford is a little and poor, but ancient corporation, in this county, with very large privileges, where a court of stannaries was formerly kept. This proverb is supposed to allude to some absurd determination made by the Mayor and Court of this corporation, who were formerly, in general, but mean and illiterate persons.

Westcott, in his History of Devonshire, has

preserved some droll verses on this town; which, as I do not remember to have seen in print, are here transcribed:

I oft have heard of Lydford law,  
How in the morning they hange and draw,  
And sit in judgement after;  
At first I wondred at yt much,  
But since I fynd the reasons such  
As yt deserves no laughter.

They have a castle on a hill,  
I tooke it for an old wyndmill,  
The vanes blowen off by weather:  
To lye therein one night, 'tis guest,  
Twere better to be ston'd and prest,  
Or hang'd; now chuse you whether.

Tenne men lesse rome within this cave,  
Than five nyce in a lanthorn have;  
The keepers they are sly ones:  
If any could dyvise by art,  
To gett yt upp into a cart,  
Tweer fytt to carry lyons.

When I beheld yt, Lord, thought I,  
What justice and what clemencye  
Hath Lydford, when I saw all!  
I knowe none gladly there would stay,  
But rather hang out of the way,  
Than tarry here for tryal.

The prince a hundred pound hath sent,  
T' amend the leads and planchers rent,  
Within this lyving tombe;  
Some forty fayr pounds more had paid,  
The debts of all that shall be layde  
Ther, till the day of doombe.

One lyes ther for a seam of malt,  
Another for a peck of salt,  
Two sureties for a noble;  
If this be true, or else false news,  
You may goo ask —————

More, to the men that lye in lurch,  
Ther is a bridge, ther is a church,  
Seven ashes and an oale;  
Three houses standin and tenn downe;  
They say the parson hath a gowne,  
But I saw never a cloake.

K

Whereby

Whereby you may consider well,  
That playne simplicitie doth dwell,  
At Lydford, without bravery ;  
And in the towne beth young and grave  
Doe love the naked truth to have,  
No cloak to hyde their knavery.

The people all within this elyme,  
Ate frozen in the winter tyme ;  
But sure I do not fayne ;  
And when the summer is begunn,  
They lye lyke silkworms in the sunn,  
And come to lyfe again.

One told me, in King Cæsar's tyme,  
The towne was buylt with stone and lyme,  
But sure the walls were clay ;  
And they are fallen, for I see,  
And since the howses are yett free,  
The town is run away.

O Cæsar ! yf thou then didst raigne,  
While one howse stands, com ther agayn ;  
Com quickly, while ther is on :  
If thou but stay a little fytte,  
But fyve years more, they will commyt  
The whole town to a prisou.

To see it thus, much griev'd was I ;  
The proverb sayth sorrowes be dry,  
So was I at the matter ;  
Now, by good luck, I know not how,  
Ther hyther eam a strange strayd cewe,  
And we had mylke and water.

To nyne good stomachhs, with our wigg,  
At last we gott a rosting pigg ;  
This diet was our bounds :  
And this were just, and yff twere knownen,  
One pound of butter had been throwen  
Amongst a packe of hounds.

One glasse of drinck I gott by chance ;  
'Twas claret when yt was in France,  
But now from yt much wider :  
I think a man might make as good,  
With green crabs boyld in Brazil wood,  
And half a pint of syder.

I kist the mayor's hand of the town,  
Who, though he wears no scarlett gown,  
Honours the rose and thistle ;  
A piece of corall to the mace,  
Which there I saw, to serve in place,  
Would make a good child's whistle.

At six o'clock I came away,  
And pray'd for thoes that were to stay  
Within a place so arrant ;  
Wyde and ope the wynds do roar,  
By God's grace I'll come there no more,  
Unlesse by some tynn warrant.

N. B. The prison is only for stannary causes.

As fine as Kerton, *i. e.* Crediton spinning.

This spinning was very fine indeed ; which to expresse the better to your belief, it was very true, 140 threads of woollen yearne, spinn in that towne, were drawne togeather through the eye of a taylor's needle ; which needle and threads were, for many years together, to be seen in Watling-Street, in London, in the shop of one Mr. Dunscomb, at the sign of the Golden Bottle.—*Westcot's Hist. Devon. Harl. MSS. No. 2307.*

If Cadburye-castle and Dolbury-hill  
dolven were,  
All England might plough with a  
golden sheere.

Cadbury-eastle, (alias Caderbyr) the land of William de Campo Arnulphi, and after of Willowby, Fursden, and now Carew. This castle may be scene farr offe (so they tearme of highe upright, topped hill) by nature and slight art aneiently fortifyed, which, in those Roman or Saxon wars, might be of goode strength, conteyninge within the compass thereof, near ..... acres. Here you may see some fyve mile distant, to the south-east, in the parish of Broad Clyet, another down, called Dolbury-hill :—between these two hills (you may be pleased to hear a pretty tale) that is said (I sett not downe those wordes to lessen your belief of the truthe of the matter) but to lett you knowe that, *nil præter auditum habeo :*

Take yt on this condition,  
Yt holds credyt by tradition ;

That a fiery dragon, or some ignis fatuus in such lykeness, bath bynne often seene to fleye between these hills, komming from the one to the other in the night season ; whereby it is supposed ther is a great treasure hydd in each of them, and that the dragon is the trusty treasurer and sure keeper thereof, as he was of the golden fleece in Cholcos,

cos, which Jason, by the help of Medea, brought thence; for, as Ovid sayth, he was very vigilant.

A watchfull dragon sett,  
Thus golden fleece to keep,  
Within whose careful eyes  
Come never wink of sleep.

And, as the two relations may be as true one as the other, for any thinge I knowe, for it is constantly believed of the credulous heire, and some do averr to have scene yt lately. And of this hydden treasure the ryming proverbe here quoted goes commonly and anciently.—*Ibid.*

## DORSETSHIRE.

### Stabbed with a Brydport dagger.

That is, hanged. Great quantity of hemp is grown about this town; and, on account of its superior qualities, Fuller says there was an ancient statute, now disused, that the cables for the royal navy should be made thereabouts.

### As much a-kin as Lenson-hill to Pilsen-piu.

That is no kin at all, though both are high hills, and both partly in the same parish, *riz.* that of Broad Windsor. These hills are eminent sea-marks, known to the sailors by the names of the Cow and Calf. This is commonly spoken of persons who are near neighbours, but neither relations nor acquaintance.

### If Pool was a fish-pool, and the men of Pool, fish, There'd be a pool for the devil, and fish for his dish.

This satirical distich was written a long time ago. Pool is, at present, a respectable place, and has in it several rich merchants trading to Newfoundland.

### When do you fetch the five pounds?

It is said that a rich merchant of Pool left by his will the sum of five pounds to be given every year, to set up any poor man who had served his apprenticeship in that town, on condition that he should produce a certificate of his honesty, properly authenticated. This bequest has not, it is

pretended, been yet claimed; and it is a common water joke to ask the crew of a Pool ship, whether any one has yet received that five pounds.

### Shoot zaftly, doey now.

Another gird at the Poolites. A privateer of that town having, it is said, loaded their guns, on their return to port, wished to draw out the shot, but did not know how; nor could they think of any other method, than that of firing them off, and receiving the shot in a kettle: the person employed to hold the kettle being somewhat apprehensive of danger, prayed his companion, who was to discharge the gun, to shoot zaftly. This is told of divers other ports; and in all likelihood, with equal truth.

### The devil pist piddles about Dor- chester.

This saying arises from the number of small streams running through different villages hereabouts, which, from that circumstance have their names terminating in puddle, pronounced piddle; as Piddle-town, Toll-piddle, All-piddle, &c. &c. These waters are very improperly called puddles, being most of them clear and running.

### Dorsetshire Dorsers.

Dorsers are peds or pauniers, fixed on the backs of horses, in which higglers carry fish, poultry, and other provisions and wares. Probably these were either invented, or first generally used, in Dorsetshire; as the fish-jobbers, according to Fuller, used to carry their fish from Lyme to London.

## ESSEX.

**Essex stiles, Kentish miles, Norfolk wiles, many men beguiles.**

Two very different explanations are given of that part of this ungrammatical proverb which relates to Essex. The first says, the enclosures in Essex are very small, and the stiles, consequently, very frequent; and being also very high and bad, are extremely troublesome to strangers. The other is, that by stiles are meant narrow bridges, such as are laid between marsh and marsh in the hundreds of this county, only jocularly called stiles, as the loose stone walls in Derbyshire are ludicrously called hedges.

Kentish miles were not, in reality, longer than those of other counties; but before the general introduction of turnpikes, most of the Kentish roads, especially those in that part called the Weald, were almost impassable; so that a carriage could not travel more than a couple of miles in an hour, whereby the miles seemed of an extraordinary length, and deceived or beguiled many travellers, who calculated their journeys according to the number of miles they had to go, without considering the state of the roads.

Norfolk wiles. Norfolk is said to have been remarkable for litigation, and the quirks and quibbles of its attorneys. This was so great a grievance in the reign of Henry VI. that A. D. 1455, a petition was presented from the Commons, shewing that the number of attorneys for the counties of Norfolk and Suffolk had lately increased, from six or eight, to eighty, whereby the peace of those counties had been greatly interrupted by suits; they therefore petitioned it might be ordained, that there should be no more than six common attorneys for the county of Norfolk, six for Suffolk, and two for the city of Norwich; these to be elected by the chief justices for the time being; any other person acting as an attorney, to be fined twenty pounds, half to the King and half to the plaintiff. The King granted the petition, provided it was thought reasonable by the judges.—*Rot. Parl. in anno*

**Essex calves.**

Essex has long been famous for its calves, and at present chiefly supplies London with veal. Fuller observes, that this trade must have been for-

merly very profitable, if one may judge by the fine sepulchral monuments of marble, inlaid with brass, erected for butchers, in Cogshall, Chelmsford, and other churches, where, in their epitaphs, they are inscribed *carnifex*. These tombs were, in Weaver's opinion, befitting more eminent men; and according to Fuller, serve to shew, that the butchers of this county have been richer (or at least prouder) than those in other places.

**Essex lions.**

Calves, great numbers of which are brought alive in carts to the London markets.

**He was born at Little Witham.**

A punning insinuation that the person spoken of wants understanding. Ray places this proverb in Lincolnshire.

**The weever's beef of Colchester.**

That is sprats, caught thereabouts, and brought thither in incredible abundance; whereon the poor weavers, (numerous in that town,) are frequently fed.

**Jeering Cogshall.**

“ This,” (says Ray) “ is no proverb, but an ignominious epithet, fastened on this place by their neighbours, which, as I hope they do not glory in, so I believe they are not guilty of. Other towns in this county have had the like abusive epithet. I remember a rhyme which was in common use formerly, of some towns not far distant the one from the other:

‘ Baintree for the pure, and Bocking for the poor;  
‘ Cogshall for the jeering town, and Kelvedon for the whore.’ ”

**Go to Rumford, to have your backside new-bottomed.**

Formerly Rumford was famous for breeches-making, and a man going to Rumford, was thus jocularly

jocularly advised to provide himself with a pair of new breeches,

**Dover-court, all speakers and no hearers.**

Dover-court is a village about three miles west of Larwick, to which its church is the mother-church. There a court is annually held, which, as it chiefly consists of seamen, the irregularity described in this proverb is likely to prevail.

**They may claim the bacon at Dunmow.**

This proverb alludes to a custom instituted in the manor of Little Dunmow, in this county, by the Lord Fitzwalter, who lived in the reign of Henry III.; which was, that any wedded couple, who, after being married a year and a day, would come to the priory, and, kneeling on two sharp-pointed stones, before the prior and convent, swear, that during that time they had neither repented

of their bargain, nor had any *dissention*, should have a gammon or fitch of bacon. The records here mention several persons who have claimed it, & received it. The custom of late has been left off. The form of the oath was as follows:

You shall swear by the custome of our confissione,  
That you never made any nuptial transgres sion,  
Since you were married man and wife,  
By household brawls or contentious strife;  
Or otherwise, in bed or bord,  
Offended each other in deed or word;  
Or since the parish clerk said amen,  
Wished yourselves unmarried agen;  
Or, in a twelvemonth and a day,  
Repented not in thought any way;  
But continued true and in desire,  
As when you join'd hands in holy quire,  
If to these conditions, without all fear,  
Of your own accord you will freely swear,  
A gammon of bacon you shall receive,  
And bear it hence with love and good leave;  
For this is our custome at Dunmow well known;  
Though the spot be ours, the bacon's your own.

## GLOUCESTERSHIRE.

**As sure as God's in Gloucestershire.**

A saying originating from the number and riches of the religious houses in this county; said to be double in number and value to those founded in any other in England.

**You are a man of Duresley.**

Used to one who has broken his promise; and probably alluded to an ancient and notorious breach of faith, by some inhabitants of that town, the particulars of which are now forgotten.

**It's as long comung as Cotswould barley.**

This is applied to such things as are slow but sure. The corn in this cold country, on the Wolds, exposed to the winds, bleak and shelterless, is very backward at the first, but afterwards overtakes the forwardest in the county; if

not in the barn, in the bushel, both for quantity and goodness thereof.

**A Cotswould Lion.**

That is a sheep. Cotswould being famous for its sheep-walks or pastures.

**He looks (or seems) as if he had lived on Tewksbury mustard.**

Said of any peevish or snappish person, or one having a cross, fierce, or ill-natured contenance. Tewksbury is a market-town in this county, famous for its mustard, which is extremely hot, biting, and poignant; and therefore, by this proverb, supposed to communicate those qualities to persons fed with it.

**The Tracies have always the wind in their faces.**

A superstitious legend. Sir William Tracy was

one

one of the four knights who killed that turbulent prelate Thomas Becket; for the punishment of which offence it miraculously happened, that whenever any of the Tracy family travelled, either by land or by water, the wind always blew in their

faces. This, Fuller justly observes, was, in hot weather, a blessing instead of a curse, exempting the females of that family from the expence and trouble of buying and using a fan.

## HAMPSHIRE.

**Hampshire ground requires every day  
of the week a shower of rain, and  
on Sunday twain.**

**Manners maketh the man, quoth William of Wickham.**

William of Wickham, Bishop of Winchester, was founder of Winchester-college in this county, and of New-college, Oxford; he was also famous for his skill in architecture: this adage was his motto, generally inscribed on places of his foundation.

**Canterbury is the higher rack, but  
Winchester is the better manger.**

W. Edington, Bishop of Winchester, was the author of this saying; giving it as a reason for his refusal to be translated to the see of Canterbury, though nominated thereto. Indeed, though Canterbury be graced with an higher honour, the nett revenues of Winchester are greater, there being less state to be supported. The proverb is applied to such as prefer a wealthy privacy before a less profitable dignity. Queen Mary obliged the manger in some sort to maintain the rack, by

commanding John White, Bishop of Winchester, to pay a thousand pounds to Cardinal Pole, Archbishop of Canterbury, for the better support of his estate.

**The Isle of Wight hath no monks,  
lawyers, nor foxes.**

This speech, as Fuller remarks, has more of mirth than truth in it. Perhaps, if instead of none, it were said they had few of the unprofitable and troublesome inmates there mentioned, it might be nearer the fact.

The remains of the monasteries of the black monks at Carisbrook, and white ones at Quarrer, in this island, confute one part of this saying. Indeed, that there should be a fertile, healthy and pleasant spot, without monks; a rich place without lawyers; and a country abounding with lambs, poultry and game, without foxes, is evidently an improbability.

**A Hampshire hog.**

A jocular appellation for a Hampshire man; Hampshire being famous for a fine breed of hogs, and the excellency of the bacon made there.

## HARTFORDSHIRE.

**Hartfordshire hedge-hogs.**

This proverb seems to have no other meaning than that of pointing out the number of hedge-hogs found in this county. Hedge-hogs are harmless animals, who, from the vulgar error of their sucking cows, have, time out of mind, been proscribed,

and three-pence, or a groat paid for every one of them brought dead or alive to the churchwardens, by whose order they are commonly gibbeted on one of the yew trees in the church-yard. The hedge-hog is emblematically used to represent a bad neighbour, an unsociable and ill-conditioned person, its points, when set up, forbidding a near approach;

approach; whether this appellation was formerly applied to the people of this county in that sense does not appear.

### Hartfordshire clubs and clouted shoon.

This is a gybe at the rusticity of the honest Hartfordshire yeomen and farmers. Club is an old term for a booby. This saying was probably fabricated by some inhabitant of London; but it shew the considered that although Hartfordshire is situated in the neighbourhood of the metropolis, yet, *g* it part of it being no general thoroughfare, nor much frequented high road, the inhabitants are likely to be as countryfied as persons living at a greater distance from town. Clouted shoon is part of the dress of a husbandman and farmer; and, as Fuller observes, being worn by the tenants, enables their landlords to wear Spanish leather boots and pumps.

### Ware and Wade's mill are worth all London.

The solution of this saying turns on the equivocal meaning of the word *ware*, by which is here meant ware, goods, or merchandise, and not the town of Ware, anciently spelt Wear, from the stoppages which there obstructed the river. Wade's mill is a village two miles north of Wear or Ware.

### Hartfordshire kinfulness.

That is, any one drinking back to his right-hand man; *i.e.* the person who immediately before drank to him. Perhaps a method practised by some persons of this county. Fuller says, this adage is meant to express a return for a favour or benefit conferred. It rather seems to mean returning a favour at the expence of others; as by this inversion in the circulation of the glass, some of the company are deprived of their turn.

## HEREFORDSHIRE.

**Blessed is the eye,  
That is between Severn and Wye,**

This proverb, Fuller supposes to refer not only to the beautiful and fertile country so situated, but also to allude to the safety from hostile invasions arising from the protection of those two rivers.

### Lemster bread and Weably ale.

Both, undoubtedly, very good of their kind, though not superior to the bread and ale of divers other counties; probably this saying was calculated for the meridian of the county of Hereford only, where these towns might have a striking superiority in the articles abovementioned. Fuller, in explain-

ing this proverb, tells us, from Camden, that the wheat growing about Heston, in Middlesex, yielded so fine a flour, that for a long time the manchets for the Kings of England were made thereof.

### Every one cannot dwell at Rotheras.

Rotheras was a fine seat in this county, belonging to the Lord Bodmans.

### Sutton Wall and Kenchester are able to buy all London, were it to sell.

Two places in this county, probably supposed to contain mines, or some hidden treasure.

## HUNTINGTONSHIRE.

An Huntington sturgeon.

This is the way to Beggar's-bush.

It is spoken of such who use dissolute and improvident courses, which tend to poverty: Beggar's-bush being a well-known tree, on the left hand of the London-road from Huntington to Caxton. This punning adage is said to be of royal origin, made and applied by King James I. to Sir Francis Bacon, he having over generously rewarded a poor man for a trifling present.

Ramsey the rich.

This was the Croesus of all our English abbies;

for, having but sixty monks to maintain out of seven thousand pounds a year, the share of each monk was an hundred pounds, with a surplus of a thousand pounds for the abbot; prodigious sums at that time; yet, at the dissolution of monasteries, the annual revenues of this house were estimated at but one thousand nine hundred and eighty-three pounds, which shews how much the estates of religious houses were under-rated in those valuations.

Ramsey was an abbey of Benedictine monks, built by Ailwine, Alderman of all England, Duke or Earl of the East Angles, A. D. 969, and dedicated to the honour of St. Mary and St. Benedict. After the dissolution, the seite, with several of the manors, were granted 31st of Henry VIII. to Richard Williams, alias Cromwell,

## KENT.

Neither in Kent or Christendom.

"This seems," says Fuller, "a very insolent expression, and as unequal a division: surely the first author thereof had small skill in even distribution, to measure an inch against an ell, yea to weigh a grain against a pound. But know, reader, that this home-proverb is English Christendom, whereof Kent was first converted to the faith. So then Kent and Christendom (parallel to Rome and Italy) is as much as the first cut and all the loaf besides. I know there passes a report, that Henry IV. King of France, mustering his soldiers at the siege of a city, found more Kentish men therein, than foreigners of all Christendom beside, which (being but seventy years since) is, by some, made the original of this proverb, which was more ancient in use, and therefore I adhere to the former interpretation." With all due deference to the above authority, this proverb rather seems intended as an ironical reproof to the good people of Kent for over-rating the importance of their county. The Kentish-men formerly claiming the right of marching in the van of the English army.

A man of Kent.

All the inhabitants of Kent, east of the river Medway, are called Men of Kent, from the story

of their having retained their ancient privileges, particularly those of gavel-kind, by meeting William the Conqueror, at Swansecomb-bottom; each man, besides his arms, carrying a green bough in his hand; by this contrivance concealing their number under the appearance of a moving wood. The rest of the inhabitants of the county are styled Kentish-men.

A Knight of Cales, a Gentleman of Wales, and a Laird of the North countree;

A Yeoman of Kent, with his yearly rent, will buy them out all three.

Many very poor gentlemen were knighted by Robert Earl of Essex, in his expedition to Cales, A. D. 1596, when he conferred that honour on sixty persons: for this he was blamed by Queen Elizabeth, as making the honour of knighthood too cheap.

As every Welchman is undoubtedly a gentleman, there must inevitably be among them a number of very poor ones, as well as among the northern Lairds, who have not, till lately, suffered any of their family to engage in commerce or trade.

A Yeoman was an independent man, somewhat less than a Gentleman (a term formerly not so liberally

rally dealt out as at present.) A yeoman occupied his own land, killed his own mutton, and wore the fleeces of his own sheep, spun in his house. The yeomanry of Kent were famous for their riches. This class of people is now entirely extinct, the title of Gentleman being almost as universally claimed in England as in Wales.

The father to the bough,  
The son to the plough.

This alludes to one of the privileges of gavel-kind, enjoyed by part of this county; whereby, in many felonies, only the goods and chattels, but not the lands, are forfeited to the crown, on the execution of a criminal.

Gavel-kind was an ancient Saxon custom, enacting an equal division of the lands of the parent among his children, as its name implies; Gavel-kind being a corruption of the German *gieb alle kind*, give to all the children. Many Kentish estates were disgavelled by an act of parliament of the 31st of King Henry VIII, on the petition of the owners.

Kent is divided into three parts; the first has health without wealth, the second wealth without health, and the third both health and wealth.

[The first is East Kent, the part adjoining to the sea, which is extremely pleasant and healthy, but has much poor land; the second is the Weald and Romney-marsh, famous for its fine pastures and rich graziers, but extremely subject to agues; the third is that part of Kent in the neighbourhood of London, where the situation is healthy, the soil good, and the inhabitants rich.

Long, lazy, lousy Lewisham.

Lewisham is certainly a very long town or village, and, it is said, was once a very poor one, often the consequence of idleness; and that poor and idle persons should be infected with the vermin mentioned in the proverb is also very natural. Though, on the whole, it is likely, that the alliteration of this proverb, rather than the truth of it, has preserved it to the present time.

A jack of Dover.

A jack of Dover is mentioned by Chaucer in his Proeme to the Cook:

“ And many a jack of Dover he had sold,  
“ Which had been two times hot and two times  
“ cold.”

If by a jack is meant the fish now so called, that is, a small pike, the produce of the little river running through that place is much changed, there being very few, if any, pike in it. Indeed, this proverb, if it may be called one, seems to have very little meaning in it.

A Dover shark and a Deal savage.

The corps of a drowned man having been driven on shore, near Dover, with a gold ring on his finger, one of the inhabitants of that place found him, and being unable to take off the ring, from the swelling of his finger, bit it off; whence the Dover-men have obtained the nick-name of sharks.

The appellation of Deal savage, probably originated from the brutality and exaction of the boatmen, who take every advantage of the necessities of travellers and passengers. One thing, however, should be mentioned in their favour; which is, that in cases of shipwreck, they are ever ready to venture their own lives, to save those of the shipwrecked crews.

Kentish long tails.

This appellation is said to have been given to the Kentish-men from the following circumstance: the inhabitants of a Kentish village not only beat and abused St. Augustine and his companions, whilst preaching; but also opprobriously tied fish-tails to their backsides: on which the saint caused tails to grow on the rumps of those men and all their descendants. Fuller says this event is pretended to have happened near Cerne in Dorsetshire, and therefore does not relate to this county. A similar insult and punishment is said to have been transacted at Chatham or Rochester, only instead of St. Augustine, the injured party was St. Thomas Becket.

Another solution given to this matter is, that during one of the crusades, the English soldiers used to wear bags or wallets for carrying their necessaries, which bags hung down behind them like tails; whence, in some dispute between William Longspee Earl of Salisbury, and Robert, brother of Saint Louis, King of France, the latter called the English long-tails. How the name happened to stick only on the Kentish-men remains to be explained.

Deal, Dover, and Harwich,  
The devil gave with his daughter in  
marriage;

L And,

And, by a codicil to his will,  
He added Helvoet and the Brill.

A satirical squib thrown at the inn-keepers of those places, in return for the many impositions practised on travellers, as well natives as strangers. Equally applicable to most other sea-ports.

Tenterden steeple's the cause of Goodwin's sands.

"This proverb," says Ray, "is used when an absurd and ridiculous reason is given of any thing in question; an account of the original whereof I find in one of Bishop Latimer's Sermons, in these words:—' Mr. Moore was once sent with commission into Kent, to try out, if it might be, what was the cause of Goodwin's-sands, and the shelf which stopped up Sandwich-haven. Thither cometh Mr. Moore, and calleth all the country before him, such as were thought to be men of experience, and men that could of likelihood best satisfy him of the matter concerning the stopping of Sandwich-haven. Among the rest came in before him an old man with a white head, and one that was thought to be little less than an hundred years old. When Mr. Moore saw this aged man, he thought it expedient to hear him say his mind in this matter, (for, being so old a man, it was likely that he knew most in that presence or company); so Mr. Moore called this old aged man unto him, and said; ' Father, (said he) tell me, if you can, what is the cause of the great arising of the sands and shelves here about this haven, which stop it up, so that no ships can arrive here; you are the oldest man I can spy in all the company; so that if any man can tell any cause of it, you, of all likelihood, can say most to it, or, at leastwise, more than any man here assembled.'—' Yea, forsooth, good Mr. Moore,' quoth this old man, ' for I am well nigh an hundred years old, and no

man here in this company any thing near my age.'—' Well then,' quoth Mr. Moore, ' how say you to this matter, what think you to be the cause of these shelves and sands which stop up Sandwich-haven?'—' Forsooth, Sir,' quoth he, ' I am an old man; I think that Tenterden-steeple is the cause of Goodwin's-sands; for I am an old man, Sir,' quoth he; ' I may remember the building of Tenterden-steeple, I may remember when there was no steeple at all there; and before that Tenterden steeple was in building, there was no manner of talking of any flats or sands that stopt up the haven; and therefore I think that Tenterden steeple is the cause of the decay and destroying of Sandwich-haven.' Thus far the Bishop.

But Fuller observes, " that one story is good till another is told; and, though this be all whereupon this proverb is generally grounded, ' I met since,' says he, " with a supplement thereunto; it is this: Time out of mind money was constantly collected out of this county, to fence the east banks thereof against the eruption of the seas, and such sums were deposited in the hands of the Bishop of Rochester; but, because the sea had been very quiet for many years without any encroaching, the bishop committed that money to the building of a steeple, and endowing a church at Tenterden. By this diversion of the collection for the maintenance of the banks, the sea afterwards brake in upon Goodwin's sands. And now the old man had told a rational tale, had he found but the due favour to finish it. And thus, sometimes, that is causelessly accounted ignorance of the speaker, which is nothing but impatience in the auditors, unwilling to attend to the end of the discourse."

Starv'em, Rob'em, and Cheat'em.

Stroud, Rochester, and Chatham. A saying in the mouths of the soldiers and sailors, in allusion to the impositions practised upon them.

## LANCASHIRE.

Lancashire fair women.

The beauty of the women of this county has long been proverbial; witness the well-known appellation of Lancashire witches, which, at the same time as it records the beauty of the Lancashire females, carries with it a kind of reflection on the males,

for their superstitions cruelty, in executing a number of poor innocent people, under the denomination of witches; this saying implying, that the charms of female beauty are the only charms by which a rational man can be affected.

That the women of one county may remarkably differ from those of another, seems a matter not to

to be doubted; air, food, and situation producing striking variations in the size, shape, and colour of animals; therefore why not in the human species.

**It is written upon a wall at Roune,**  
Ribchester was as rich as any town  
in Christendom.

“ Some monumental wall, whereon the names of the principal places were inscribed then subject to the Roman empire, and probably this Ribchester was anciently some eminent colony, (as by pieces of coins and columns there daily digged out doth appear): however, at this day, it is not so much as a market-town; but whether decayed by age, or destroyed by accident, is uncertain. It is called Ribchester, because situated on the river Ribble.” This is Mr. Ray’s solution; but probably the meaning does not lie so deep. It rather seems to have been meant as a reproof to any mean person boasting of their ancestors, and to be interpreted

thus:—Suppose this poor village of Ribchester to have been once as rich as any town in Christendom, what is it the better for it now? Or else, on some one boasting of former importance he cannot prove, to quote the circumstance of the inscription on the Roman wall, by way of a ridiculous parallel.

**As old as Pendle-hill.**

This is generally understood to mean coeval with the creation, or at least with the flood; although if it be, as some have supposed, the effect of a volcano, its first existence may have a later date.

**If riving Pike do wear a hood,**  
Be sure that day will ne’er be good.

A mist about the top of that hill is a sign of foul weather.

## LEICESTERSHIRE.

**Bean-belly Leicestershire.**

So called from the great plenty of that grain growing therein; whence it has also been a common saying in the neighbouring counties, ‘ Shake a Leicestershire yeoman by the collar, ‘ and you shall hear the beans rattle in his belly.’—Fuller observes, “ these yeomen smile at what is said to rattle in their bellies, whilst they know that good silver ringeth in their pockets.”

**If Bever have a cap,**  
You churles of the vale look to that.

That is, when the clouds hang over the tower of Bever castle, it is a prognostic of much rain, which is extremely unfavourable to that fruitful vale, lying in the three counties of Leicester, Lincoln, and Nottingham.

**Bread for Borough-men;**  
At Great Glen there are more great  
dogs than honest men.

**Carleton warlers.**

So called from a rattling in their throats, of which Burton thus speaks; “ I cannot here omit one observation, which, by some of the naturalists, hath been made of this town, that all those who are born here, have a harsh and rattling kind of speech, uttering their words with much difficulty and warling in the throat, and cannot well pronounce the letter *R*.” It is however said, the present generation have got over this impediment.

**I’ll throw you into Harborough-field.**

A threat for children, Harborough having no field.

**Put up your pipes, and go to Lockington-wake.**

Lockington stands in the utmost north angle of the shire, upon the confines of Derby and Nottinghamshires, near the confluence of the Trent and

and Soar. Probably this was a saying to a troublesome fellow, desiring him to take himself off to a great distance.

**The last man that he killed keeps hogs in Hincley-field.**

Spoken of a coward that never durst fight.

**He has gone over Assfordy-bridge backwards.**

Spoken of one that is past learning. Probably the point of this lies in the equivocal word Ass.

**Like the mayor of Hartlepool, you cannot do that.**

Ray places this among the Leicestershire proverbs; but it rather seems to belong to Durham, Hartlepool being within that bishoprick. The sense of it is, you cannot work impossibilities; an allusion to the following story:—A mayor of a poor corporation, desirous to shew his old companions that he was not too much elated by his high office, told them, that though he was mayor of that corporation, he was still but a man, there being many things he could not do.

**Bedworth-beggars.**

Probably some poor hamlet. It is not mentioned by Burton, or any of the topographical writers.

**He leaps like the Belle giant, or devil of Mountsorrel.**

“ About Mountsorrel, or Mountstrill,” says Peck, “ the country people have a story of a giant or devil, named Bell, who once, in a merry vein, took three prodigious leaps, which they thus describe:—At a place, thence ever after called Mountsorrel, he mounted his sorrel horse, and leaped a mile, to a place, from it since named Oneleap, now corrupted to Wanlip; thence he leaped another mile, to a village called Burst-all, from the bursting of both himself, his girts, and his horse; the third leap was also a mile; but the violence of the exertion and shock killed him, and he was there buried, and the place has ever since been denominated Bell’s-graye, or Bell-grave.” This story seems

calculated to ridicule those tellers of miraculous stories, called shooters in the long bow.

**There are more whores in Hose, than honest women in Long Clawton.**

Hose and Long Clawton are neighbouring villages, within a mile of each other: Hose, or Hose, is but a small place, Long Claxton, Clayston, or Clawston, is a very large one, near a mile long. Travellers, when they come in sight of these two places, are generally entertained with this coarse proverb; and at first, considering the different sizes of the two places, are apt to be surprised at the oddness of the assertion; but the entendre lies in the word Hose, which here is meant to signify stockings; so that the assertion is, that there are more whores who wear stockings, than there are honest women dwelling in Long Clawston.

**Hogs Norton, where Piggs play on the organs.**

The true name of the town, according to Peck, is Hocks Norton, but vulgarly pronounced Hogs Norton. The organist to this parish church was named Piggs.

**The same again, quoth Mark of Bellgrave.**

This story is said to be an allusion to an ancient militia-officer, in Queen Elizabeth’s time, who, exercising his company before the lord lieutenant, was so abashed, that, after giving the first word of command, he could recollect no more, but repeatedly ordered them to do the same again.

**What have I to do with Bradshaw’s windmill?**

That is, what have I to do with any other man’s business?

**Then I’ll thatch Groby-pool with pancakes.**

Spoken when something improbable is promised or foretold. Burton does not mention any thing of this pool.

For

For his death there is many a wet eye  
in Groby-pool.

That is, no eyes are wetted by tears for him; spoken of a person not much esteemed or regretted.

In and out, like Bellesdon, I wot.

Probably a scattered irregular village. Nothing particular respecting it occurs in Burton.

A Leicestershire plover.

A bag-pudding,

## LINCOLNSHIRE.

Lincolnshire; where the hogs shite soap,  
and the cows shite fire.

The inhabitants of the poorer sort, washing their clothes with hog's dung, and burning dry cow-dung for want of better fuel.

Lincolnshire bag-pipers.

Whether because the people here do more delight in the bag-pipes, or whether they are more cunning in playing them; indeed, the former of these will infer the latter.

As loud as Tom of Lincoln.

This Tom of Lincoln is an extraordinary great bell, hanging in one of the towers of Lincoln Minster; how it got that name I know not, unless it were imposed on it when baptized by the Papists. Howbeit the present Tom was cast in King James's time, anno 1610.

He looks at it (or him) as the devil looks over Lincoln.

Some refer this to Lincoln-minster, over which, when first finished, the devil is supposed to have looked, with a fierce and terrific countenance, as incensed and alarmed at this costly instance of devotion. Ray thinks it more probable that it took its rise from a small image of the devil placed on the top of Lincoln-college, Oxford, over which he looks, seemingly with much fury.

All the carts that come to Crowland  
are shod with silver.

When this saying was first used it was true; for Crowland was situate in so moorish and rotten

ground, in the Fens, that scarce a horse, much less a cart, could come to it. It has since been drained, so that in summer-time Crowland may now be visited by a common cart.

Yellow bellies.

This is an appellation given to persons born in the Fens, who, it is jocularly said, have yellow bellies, like their eels.

As mad as the baiting bull of Stamford.

William, Earl Warren, lord of this town, in the time of King John, standing upon the walls of the castle at Stamford, saw two bulls in the meadow, fighting for a cow, till all the butchers' dogs, great and small, pursued one of them, maddened by the noise and multitude, quite through the town. This sight so pleased the Earl, that he gave all those meadows, called the castle meadows, where first this bull duel began, for a common, to the butchers of the town (after the first grass was eaten), on condition they annually find a mad bull to be baited, the day six weeks before Christmas-day.

He was born at Little Wittham.

This has been explained among the Essex proverbs.

Grantham gruel, nine grits and a gallon of water.

Poor gruel, indeed! This proverb bears hard on the liberality of the good people of Grantham, and is applicable to any composition wherein the chief ingredient is wanting; also figuratively, to any discourse.

course, wherein the speaker uses a multiplicity of words foreign to the main point.

**They hold together as the men of Mar-**  
**sham, when they lost their common.**

This is most probably spoken ironically; and means, that by being divided into different factions, these men ruined their cause and lost their common. Ray says, others use it as an expression of ill success, when men strive and plot together to no purpose.

## LONDON.

**A London jury hang half and save half.**

Some affirm this of an Essex, others of a Middlesex jury; perhaps it is equally true of all, that is, untrue of all three. It supposes that these jurors, either unable, or unwilling to be at the pains of attending to the evidence, endeavour to temper justice with mercy, by acquitting one half of the prisoners, and condemning the other. An hour's attendance at the Old-Bailey would shew the falsity of this adage.

**London-bridge was made for wise men to go over, and fools to go under.**

This proverb, since the opening and paving of the bridge, has more truth in it than it formerly had; for, before that improvement, a man run as great, if not a greater risk, of being squeezed to death by a cart, in going over it, than of being drowned by going under it. At present the safety is in favour of the land passage.

**Ane ill word meets another, and it were at the bridge of London.**

“ This (says Fuller) is a Scottish proverb, and indeed a Scottish text needs a Scottish comment thereon; however, I thus guess at the meaning thereof; London-bridge is notoriously known for a narrow pass and numerous passengers; so that people meeting thereon, a quarrel will quickly be engendered, if one of them hath not the wit or patience to step into a shop, if on foot; if on horseback, to stay in void places. Thus words quickly inflame a difference, except one of the parties have the discretion of silence, yielding, or departure.

**Billingsgate language.**

Billingsgate is the grand fish-market, to which the fishermen bring the fish, and the fishmongers, both stationary and ambulant, repair to purchase them: among the latter there are many of the fair sex, not famous for the politeness of their address, delicacy of language, or patience and long-suffering.

**He that is at a low ebb at Newgate, may soon be afloat at Tyburn.**

Newgate, Tyburn, and the gallows, have been long the subject of much low wit. Were public executions conducted more solemnly, and the ignominy of that kind of death strongly inculcated into the common people, perhaps those dreadful exhibitions might be less frequent.

**When Tottenham-wood is all on fire, Then Tottenham-street is nought but mire.**

Fuller quotes this proverb from Mr. William Bedwell, one of the translators of the Bible, and gives the following as his solution. “ When Tottenham-wood, of many hundred acres, on the top of an high hill, in the west end of the parish, hath a foggy mist hanging and hovering over it, in a manner of smoke, then generally foul weather followeth; so that it serveth the inhabitants instead of a prognostication.”

There is another explanation of this proverb. Tottenham-wood is said to have served that part of London nearest to it with wood for fuel; and when that wood was all on fire; *i. e.* in winter, Tottenham-street was extremely foul and miry.

Tottenham

**Tottenham is turned French.**

About the beginning of the reign of Henry VIII, a vast number of French mechanics came over to England, filling not only the outskirts of the town, but also the neighbouring villages, to the great prejudice of the English artisans, which caused the insurrection in London, May-day, A. D. 1517. This proverb is used in ridicule of persons affecting foreign fashions and manners, in preference to those of their own country.

**You shall as easily remove Tottenham-wood.**

Spoken as a thing impossible to be effected.

**London lick penny.**

The truth of this appellation, though a very old one, will, I trust, be supported by the testimony of every person, caused by business or pleasure to visit it; but it will appear with the greatest propriety to country-gentlemen, who bring up their wives and daughters to see the town.

**St. Giles's breed; fat, ragged, and saucy.**

The people of that parish, particularly those resident in Newton and Dyot-streets, still retain their rags and impudence, but do not seem remarkable for their embonpoint; perhaps the proverb only meant to indicate that they did not wear down their flesh by hard labour; in which case lazy, ragged, and saucy, would have been a better description of them.

**He will ride backwards up Holborn-hill.**

He will come to be hanged. Criminals condemned for offences committed in London and Middlesex, were, till about the year 1784, executed at Tyburn, the way to which from Newgate, was up Holborn-hill. They were generally conveyed in carts (except such as had interest to obtain leave to ride thither in a coach); they, I mean those in carts, were always placed with their backs towards the horses, it is said out of humanity, that they might not be shocked with a view of the gallows till they arrived under it; though some think the mode of riding was to increase the ignominy.

**He will faint at the smell of a wall-flower.**

Intimating that the person so spoken of had been confined in the gaol of Newgate; formerly stiled the wall-flower, from the wall flowers growing up against it.

**He may whet his knife on the threshold of the Fleet.**

Said of persons who are not in debt, as they may go into a prison without danger of being detained. This proverb, however, is sometimes used in a different sense: on seeing a person newly come to a great fortune, and spending it extravagantly, it naturally occurs, that by such proceedings, he may whet his knife on the threshold of the Fleet, which may done as well on one side as the other of the iron grates. The Fleet takes its name from a small brook running by it.

**A cockney.**

A very ancient nick-name for a citizen of London. Ray says, an interpretation of it is, a young person coaxed or cockered, made a wanton, or nestle-cock, delicately bred and brought up, so as when arrived at man's estate, to be unable to bear the least hardship. Another, a person ignorant of the terms of country economy, such as a young citizen, who having been ridiculed for calling the neighing of a horse, laughing, and told that was called neighing, next morning, on hearing the cock crow, to shew instruction was not thrown away upon him, exclaimed to his former instructor, how that cock neighs! whence the citizens of London have ever since been called cock-neighs, or cockneys. Whatever may be the origin of this term, we at least learn from the following verses, attributed to Hugh Bigot, Earl of Norfolk, that it was in use in the time of King Henry II.

“ Was I in my castle at Bungay,  
“ Fast by the river Waveney,  
“ I would not care for the King of Cockney;  
“ *i. e.* the King of London.

The King of the Cockneys occurs among the regulation for the sports and shews formerly held in the Middle Temple, on Chidernas-day, where he had his officers, a marshall, constable, butler, &c. — See *Dugdale's Origines Juridiciales*, p. 247.

**He was born within the sound of Bow-bell.**

“This,” says Fuller, “is the periphrasis of a Londoner at large, born within the suburbs thereof; the sound of this bell exceeding the extent of the lord-mayor’s mace. It is called Bow-bell, because hanging in the steeple of Bow-church; and Bow-church, because built on bows or arches.”—“But I have been told,” says Ray, “that it was called from the cross stone arches or bows, on the top of the steeple.”

According to Stowe, one John Dun, a mercer, gave, in 1472, two tenements, to maintain the ringing of this bell every night, at nine o’clock, as a signal for the city apprentices and servants to leave off work. William Copeland, the king’s merchant, about the year 1520, gave a bigger bell for the same purpose, and had the hanzel of it himself, it being first rang as a knell at his burial.

**Kirbies castle, and Megses glory,  
Spinola’s pleasure, and Fisher’s folly.**

These were four houses about the city, built by citizens, who thereby ruined themselves. Fuller says, “the first of these is so uncastellated, and the glory of the second so obscured, that very few know (and it were needless to tell them) where these houses stood.

“As for Spinola (adds he) a Genoan, made a free denizen, the master and fellows of a college in Cambridge know too well what he was, by their expensive suit, known to posterity by Magdalencollege case: if his own country, I mean the Italian, curse did overtake him, and if the plague of building did light upon him, few, I believe, did pity him.

“As for the last, it was built by Jasper Fish, free of the Goldsmiths’, one of the six clerks in chancery, and a justice of peace; who, being a man of no great wealth (as indebted to many) built here a beautiful house, with gardens of pleasure, and bowling-allies about it, called Devonshire-house at this day.”

**He will follow him like St. Anthouy’s pig.**

St. Anthony was originally a swine-herd, and in all pictures and sculptures, is represented as followed by a pig, frequently having a bell about his neck. Probably this pig might have been one of his former *élémés*, before he took upon himself the trade of a saint. The attachment of this pig or hog, at length grew proverbial.

Fuller gives another explanation, which take in his own words:—“St. Anthouy is notoriously known for the patron of hogs, having a pig for his page in all pictures, though for what reason unknown; except because being a hermit, and having a cell or hole digged in the earth, and having his general repast on roots, he and hogs did in some sort entercommon, both in their diet and lodgings.

“There was a fair hospital built to the honour of St. Anthony, in Bennet’s Fink, in this city; the protectors and proctors whereof claimed a privilege to themselves, to garble the live pigs in the markets of the city; and such as they found starved, or otherwise unwholesome for man’s sustenance, they would slit in the ear, tie a bell about their necks, and let them loose about the city.

“None durst hurt or take them up, (having the livery of St. Anthony upon them); but many would give them bread, and feed them in their passage, whom they used to follow, whining after them. But, if such pigs proved fat, and well-liking, as often they did, the officers of St. Anthony’s hospital would seize on them for their own use. This proverb is applicable to such, who have servile saleable souls, who, for a small reward, will lack-vey many miles, pressing their patrons with their unwelcome importunity.”

**A fool will not part with his bauble for the Tower of London.**

“This Tower anciently was, and in part still is, the magazine of England’s wealth. There the silver, the mint of money, and there the brass and iron to defend it, the armoury and storehouse of ordnance; yet fools so doat on their darling fancies, that they prize them above all this treasure. But alas! we do ourselves what we deride in others. Every one is addicted to some vanity or another, which he will not part with on any conditions; so weak and wilful we are by nature. He that will not freely and sadly confess, that he is much a fool, is all a fool.”—Thus saith Fuller.

**A loyal heart may be landed under Traitor’s bridge.**

This is a bridge under which is an entrance into the Tower, over against Pink-gate, formerly fatal to those who landed there, there being a muttering that such never came forth alive, as dying, to say no worse, therein, without any legal trial. Queen Elizabeth, according to Fox, in his *Acts and Monuments*, when sent by her sister Mary to the Tower, objected to landing here; but her conductor, a lord, whom

whom he does not mention, would not indulge her in the choice, but obliged her to submit.

The drift of this proverb is to caution us against believing persons guilty of an offence or crime before it is proved, as many an honest man has been unjustly accused and imprisoned.

### To cast water into the Thames.

That is, to give to those who have already plenty; but, with respect to the Thames, there have been times, when throwing water into it would not have been an unnecessary act; for in the fourth of William Rufus, A. D. 1158, the water was so low, that men walked across it dry-shod; and, in 1582, a strong wind, blowing west and by south, forced out the fresh, and kept back the salt water. It is also possible, the same want of water may in future happen, from the many bridges, wharfs, causeways, and other impediments, that obstruct the free influx of the tide.

### All goeth down Gutter-lane.

That is, the throat. This proverb is applicable to those who spend all their substance in eating and drinking.

Guthurum-lane, named from a person who once owned it, is vulgarly pronounced Gutter-lane; though some say it obtained that appellation from its resemblance, on account of the narrowness, to the throat or gullet. It leads out of Cheapside, east of Foster-lane, and was anciently inhabited by gold-beaters.

### You are all for the Hoistings (or Hustings).

That is, you all wish to be rulers. The Court of Hustings is the principal court in the City of London. It is named from being hoisted or elevated above the common level.

### They agree like the clocks of London.

That is, not at all.

### Gray's-inn, for walks; Lincoln's-inn, for a wall; the Inner Temple, for a garden; and the Middle, for a hall.

All these were excellent of their kind, and peculiarly so at the time this proverb was made.

### St. Peter le Poor, Where's no tavern, alehouse, or sign at the door.

Great part of this parish belonged to the Augustine friars, who professed wilful poverty: hence the appellation of poor. It was chiefly inhabited by rich wholesale merchants, who probably did not use signs like the retailers and shopkeepers.

### To dine with Duke Humphrey.

"This proverb," Fuller says, "has altered its meaning. At first it meant dining at another man's table; for Humphrey Duke of Gloucester, commonly called the good Duke, kept an open table, where any gentleman was welcome to dine. After his decease, to dine with Duke Humphrey meant to go dinnerless, his table, above-mentioned, having ceased at his death." Fuller says, that persons who loitered about in St. Paul's church during dinner-time, were said to dine with Duke Humphrey, from a mistaken notion that he was buried there.

### I will use you as bad as a Jew.

The horrid exactions and cruelties practised on this people by our forefathers, would justify the idea that they were, themselves, in these instances, but very bad Christians.

### Good-manners to except the Lord-mayor of London.

A reproof to persons boasting of themselves as superior to the rest of their neighbours.

### I have dined as well as my Lord-mayor of London.

A proverb used in commendation of a cheerful and frugal meal; which, though not so luxurious, is full as comfortable, and more wholesome, than a Lord-mayor's feast.

### A Tangierine.

A debtor confined in a room in Newgate, called Tangier. See *Hell upon Earth; or, The Delectable History of Whittington's College*, folio, 1703.

### He has studied at Whittington's college.

That is, he has been confined in Newgate, which

which was rebuilt A.D. 1423, according to the will of Sir Richard Whittington, by John Coventry, John Carpenter, John White, and William Grove, his executors. See *Maitland's History of London*.

### Paddington-fair.

An execution at Tyburn; which place is in, or near, the parish of Paddington. The indecent behaviour of the common people assembled on these occasions, gives, to one of the most solemn and dreadful scenes imaginable, the appearance of a fair or merry-making; and tends greatly to defeat the end of punishment, which is not so much to torment the unhappy delinquent, as to deter others from committing the like crime.

### A 'squire of Alsatia.

A spendthrift or sharper, inhabiting places formerly privileged from arrests. Such were White-Friars, and the Mint, in Southwark; the former called Upper, the latter Lower Alsatia.

### As old as Paul's.

This church was founded by King Ethelbert, A.D. 610.

### As old as Paul's steeple.

An ignorant corruption of the preceding proverb; for the steeple, compared with the church, was but a modern building, it having been burned by lightning, A.D. 1087, and afterwards rebuilt by the bishops of London.

### He must take a house in Turn-again-lane.

This lane is, in old records, called Wind-again-lane; it lies in the parish of St. Sepulchre, going down to Fleet-ditch, having no exit at the end, from whence it obtained its name. This saying is made use of, on speaking of persons who live in an extravagant manner, spending more than their income, to whom it will be necessary to turn over a new leaf.

### He is only fit for ruffian's-hall.

Fuller thus explains this proverb:—"A ruffian is the same with a swaggerer; so called, because endeavouring to make that side to swag or weigh down whereon he engageth. The same also with swash-buckler, from swashing or making a noise on bucklers. West Smithfield, now the horse-market, was formerly called Ruffians-hall, where such men met casually and otherwise, to try masteries with sword and buckler. More were frighted than hurt, hurt than killed therewith; it being accounted unmanly to strike beneath the knee, because, in effect, it was as one armed against a naked man. But since that desperate traitor, Rowland Yorke, first used the thrusting with rapiers, swords and bucklers are disused, and the proverb only applicable to quarrelsome people (not tame but wild Barretters) who delight in brawls and blows."

### As lame as St. Giles, Cripplegate.

St. Giles was by birth an Athenian, of noble extraction, and great estate; but he quitted all for a solitary life: becoming lame, whether by accident or otherwise is not said, he, for his greater mortification, desired not to be cured of it. He is deemed the patron of cripples, and his churches are commonly in the suburbs.

Cripplegate was so called before the conquest, from cripples begging there; for which they plead custom, from the time the lame man begged an alms of Peter and John, at the beautiful gate of the temple.

### The fire of London was a punishment for gluttony.

For Ironmonger-lane was red-fire-hot, Milk-street boiled over; it began in Pudding-lane, and ended at Pye-corner.

### Who goes to Westminster for a wife, to Paul's for a man, and to Smithfield for a horse, may meet with a whore, a knave, and a jade.

## WESTMINSTER.

### There is no redemption from Hell.

There is a place partly under, partly by the Exchequer-chamber, commonly called Hell, formerly appointed a prison for the king's debtors, who were never released from thence until they had fully discharged what they owed.

### As long as Megg of Westminster.

This is applied to very tall slender persons. Some think it alluded to a long gun, called Megg, in troublesome times brought from the Tower to Westminster, where it long remained. Others suppose it to refer to an old fictitious story of a monstrous tall virago, called Long Megg of Westminster, of whom there is a small penny history, well known to school-boys of the lesser sort. In it there are many relations of her prowess. Whether there ever was such a woman or not, is immaterial; the story is sufficiently ancient to have occasioned the saying. Megg is there described as having breadth in proportion to her height. Fuller says, that the large grave-stone shewn on the south side of the cloister in Westminster-abbey, said to cover her body, was, as he

has read in an ancient record, placed over a number of monks who died of the plague, and were all buried in one grave; that being the place appointed for the sepulture of the abbots and monks, in which no woman was permitted to be interred.

### Covent-garden is the best garden.

Covent-garden is the chief market in London for fruit and garden-stuff of all kinds. It was formerly the garden of a dissolved monastery. Anciently, when these articles were sold in Cheapside, the proverb said that was the best garden.

### The Covent-garden ague.

The venereal disease. Many brothels, under the denomination of bagnios, were formerly kept in that parish. Some, it is said, are still remaining.

### A Drury-lane vestal.

A jocular appellation for a lady of pleasure of the lower order; many of whom reside in that neighbourhood.

## MIDDLESEX.

### Strand on the Green, thirteen houses, fourteen cuckolds, and never a house between.

It is added, as a postscript to this proverb, that a father and son lived in one house.

### His face was like the red lion of Brentford.

That is, exceeding red. Perhaps this saying was first made use of, when that sign was new painted, or that the breed of red lions were not so numerous as at present.

### The visible church; *i. e.* Harrow on the Hill.

King Charles II. speaking on a topic then much agitated among divines of different persuasions, namely, which was the visible church, gave it in favour of Harrow on the Hill; which, he said, he always saw, go where he would.

### The nun of Sion, with the friar of Sheen.

A saying, meant to express birds of a feather. Although the river Thames runs between these two monasteries, there is a vulgar tradition that they had a subterraneous communication.

Middlesex

## Middlesex clowns.

Fuller and Ray suppose the Middlesex yeomen to have been styled clowns, from their not paying the same deference to the nobility and gentry, that was shewn by the inhabitants of more remote counties, to whom the sight of them was less common. Perhaps it was likewise owing to the sudden contrast between the behaviour of the inhabitants of the metropolis, and of some of the small villages a few miles off; several of which, even at present, (for instance, Greenford, and the adjacent parishes) are more conmifried than the rusties of Cornwall or Northumberland.

## I'll make him water his horse at Highgate.

A north-country saying, meaning I'll sue him, and make him take a journey up to town, High-

gate being in the direct road from the North to London.

## He has been sworn at Highgate.

A saying used to express that a person preferred strong beer to small; an allusion to an ancient custom formerly observed in this village, where the landlord of the Horns, and other public houses, used to swear all the lower order of passengers, upon a pair of horns, stuck on a stick. The substance of their oath was, that they should not kiss the maid, when they could kiss the mistress; nor drink small beer when they could get strong; with divers other like prohibitions; to all which was the saving clause of, unless you like her, or it, best. The juror was for ever after, under penalty of a bottle of wine, or ale, to call the landlord, Father; and he, in return, was by him, under like penalty, always to be called Son.

## NORFOLK.

## You cannot spell Yarmouth-steeple right.

This is a play on the word *right*. Yarmouth spire is awry or crooked, and cannot be set right or straight by spelling. Some who chuse to go further a-field for a meaning, consider the word *spell* as a verb, signifying to conjure with spells; and make the meaning to be, you cannot, by any spell, set Yarmouth spire straight or upright. The same saying is sometimes made use of for Chesterfield-spicre in Derbyshire, which labours under the same defect.

## Norfolk dumplings.

A jeering nick-name for Norfolk men, alluding to their favourite food, dumplings.

## A Yarmouth capon.

A red herring; more herrings being taken and smoked, than capons bred here.

## He is arrested by the bailiff of Marshland.

That is, clapped upon the back by an ague; to which strangers, coming into the fenny part of this county, near the sea, are extremely liable.

Gunningham, Trimmingham, Knapton, and Trunch, North Repps and South Repps are all of a bunch.

These are names of parishes lying close together.

There never was a Paston poor, a Heyden a coward, or a Cornwallis a fool.

Lucky families.

In part of Norfolk, the farmers used formerly to plough the land with two rabbits and a case knife.

Spoken hyperbolically. Part of Norfolk is extremely light sandy land, easily ploughed.

## NORTHAMPTONSHIRE.

## NORTHAMPTONSHIRE.

**The mayor of Northampton opens oysters with his dagger.**

That is, in order to keep them as far off as possible from his nose. Northampton being an inland county, near the centre of the kingdom, at least eighty miles from the sea, the oysters formerly brought thither were generally stale; but since the improvement of turnpike-roads, and the introduction of the present expedited method of travelling, his worship, the mayor of Northampton, may open oysters with as little offence to his nose, as his brother of Dover, or the mayor of any other seaport.

**He that would eat a buttered faggot, let him go to Northampton.**

Ray says, "I have heard that King James should

speak thus of Newmarket, but I am sure it may better be applied to this town, the dearest in England for fuel, where no coals can come by water, and little wood doth grow on land." This was formerly the case; but the river Nen, having many years ago been made navigable, coal barges come up to the town, so that fuel is now to be bought at a very reasonable price.

**Brackley-breed, better to haug than feed.**

Brackley is a decayed market town and borough, in this county, and not far from Banbury, which, abounding with poor, and troubling the country about with beggars, came into disgrace with its neighbours. I hear that now this place is grown industrious and thriving, and endeavours to wipe off this scandal.

## NORTHUMBERLAND.

**He has the Newcastle burr in his throat.**

The people of Newcastle, Morpeth, and their environs, have a peculiar guttural pronunciation, like that called in Leicestershire warling, none of them being able to pronounce the letter *R*; few, if any, of the natives of these places are ever able to get rid of this peculiarity.

**From Berwick to Dover, three hundred miles over.**

That is, from one end of the land to the other; similar to the Scripture expression, "from Dan to Beersheba."

**To take Hector's cloak.**

That is, to deceive a friend who confides in his fidelity. When Thomas, Percy, Earl of Northumberland, anno 1569, was defeated in the rebellion he had raised against Queen Elizabeth, he bid him-

self in the house of one Hector Armstrong, of Harlow, in this county, having confidence he would be true to him; who, notwithstanding, for money, betrayed him to the regent of Scotland. It was observable that Hector being before a rich man, fell poor of a sudden, and was besides so generally hated, that he durst never go abroad; insomuch that the proverb, to take Hector's cloak is continued to this day among them, in the sense abovementioned.

**We will not lose a Scot.**

That is, any thing, how inconsiderable soever, that we can save or recover. During the enmity between the two nations, they had little esteem of, and less affection for, a Scotchman, on the English borders.

**Canney Newcastle.**

Canney is the northern dialect, particularly that of Newcastle; means fine, neat, clean, handsome,

some, &c. This is commonly spoken jocularly to Newcastle-men, as a gird on them for their partiality to their native town.

**A Scottish man and a Newcastle grind-stone travel all the world over.**

A commendable spirit of enterprize and industry induces the natives of Scotland to seek their fortunes in all climates and kingdoms under the sun; and Newcastle grindstones, being the best of their kind, are therefore known and carried every where, far and near.

**If they come, they come not; and if they come not, they come.**

The cattle of people living hereabouts, when turned out upon the common pasture grounds, were accustomed to return home at night, unless intercepted by free-booters, or borderers, a set of banditti who plundered both English and Scotch; if, therefore, these borderers came, their cattle came not; if they came not, their cattle surely returned.

**To carry coals to Newcastle.**

To give to those who have already more than a sufficiency. In the environs of Newcastle, are most of the coal mines that supply London and the coal trade to other places.

## NOTTINGHAMSHIRE.

**As wise as a man of Gotham.**

Gotham lies in the south-west angle of Nottinghamshire, and is noted for nothing so much as the story of its wise men, who attempted to hedge in the cuckoo. At Court-hill, in this parish, there is a bush that still bears the name of the cuckoo-bush; and there is an ancient book, full of the blunders of the men of Gotham. Whence a man of Gotham is, in other words, a fool or simple fellow.

**The little smith of Nottingham,  
Who doth the work that no man can.**

Who this wonderful workman was, Ray says, is not known; and that he rather suspects no such person ever existed; but that it was only a sarcasm on persons, who, conceited of their own skill, were ready to undertake impossibilities.

## OXFORDSHIRE.

**Banbury cheese.**

The cheese of this place was remarkable for its richness and fatness, as long back as the time of Shakespeare, who makes one of his characters, in the play of Henry IV. call Falstaff a Banbury cheese. The excellency of Banbury cheese is likewise recorded by Camden, in his Britannia.

**Like Banbury tinkers, that in mending one hole make three.**

Ray gives this proverb in Northamptonshire, but there is no place called Banbury in that county. With respect to the practice, it will, perhaps, suit

most other tinkers as well as those of Banbury: why they were particularised, I know not. Tinkers in general were formerly considered as a sort of dangerous vagabonds, and were included in the vagrant act of Queen Elizabeth.

**You were born at Hog's Norton.**

Why this proverb is introduced among those of Oxfordshire, I know not; Hogs, or Hogh-Norton, being in Leicestershire. Fuller says, this is a village, whose inhabitants, it seems, formerly, were so rustical in their behaviour, that boorish and clownish people are said to be born at Hog's-Norton. Hogh-Norton is, in English, High-Horton. In

In all likelihood, the saying arose from the corruption of the word Hogh, or High, to Hogs, which seemed to tally with the swinish behaviour of its natives.

### To take a Burford bait.

This, it seems, is a bait, not to stay the stomach, but to lose the wit thereby, as resolved at last into drunkenness.

### Banbury veal, cheese, and cakes.

In the English edition of Camden's *Britannia*, by Philemon Holland, from an error of the press, instead of veal, it is zeal. It seems Banbury was famous for its veal and cakes, as well as its cheese.

### Oxford knives, London wives.

According to some, this saying conveyed a reflection on both, insinuating that their appearance exceeded their real worth; that the Oxford knives were better to look at than to cut with, and that the London wives had more beauty and good breeding than housewifely qualities.

### Testous are gone to Oxford, to study at Brazen-nose.

This proverb, Fuller says, originated about the end of the reign of King Henry VIII. and ended about the middle of that of Queen Elizabeth, so that it continued current not full fifty years. The fact alluded to was this: King Henry VIII. towards the latter end of his reign, notwithstanding the prodigious sums that had accrued to him from the dissolved abbeys, being in great want of money, debased the silver coin called testers, or testons, from their having a head stamped on each side of them. These he so alloyed with copper, that to use a conceit of that time, they seemed to blush for shame, as conscious of their own corruption; the common people, who did not distinguish between copper and brass, made use of the latter, in forming this punning adage.

This debasement of the coin, both King Edward VI. and the Queens Mary and Elizabeth, set about reforming, and it was at length effected by the latter, as Fuller says, with no great pre-

judice to the then present age, and grand advantage to all posterity.

### Send verdingales to Broad-gates, Oxford.

"This," says Fuller, "will acquaint us with the female habits of former ages, used not only by the gadding Dianas of that age, but by most sober Sarahs of the same; so cogent is common customs. With these verdingales the gowns of women, beneath their wastes, were penthoued out, far beyond their bodies, so that posterity will wonder to what purpose those bucklers of pasteboard were employed.

Some deduce the name from the Belgic *verd-gard* (derived, they say, from *virg*, a virgin, and *garder*, to keep or preserve) as used to secure modesty, and keep wantons at a distance. Others, more truly, fetch it from *virtu* and *galle*, because the scab and bane thereof; the first inventress thereof being known for a light housewife, who, under the pretence of modesty, sought to cover her shame, and the fruits of her wantonness. These, by degrees, grew so great, that their wearers could not enter (except going sidelong) at any ordinary door, which gave occasion to this proverb. But these verdingales have been disused these forty years, whether because women were convinced in their consciences of the vanity of this, or allured in their fancies with the novelty of other fashions, I will not determine."

*Chronica si penses, cum pugnant Oxo-nienses,  
Post aliquot menses, volat ira per Angliaenses.*

Mark the chronicles aright,  
When Oxford scholars fall to fight,  
Before many mouths ar' expired,  
England will with war be fired.

This seems rather a kind of prediction than a proverb; and Fuller points out some former instances, in the English annals, wherein it has been verified; but remarks that it holds not negatively, for that all was peace in Oxford previous to the breaking out of the civil commotions under King Charles I.

## RUTLANDSHIRE.

## Rutlandshire Raddleman.

This, perchance, is reddleman, a trade, and that a poor one, peculiar to this county; whence men bring on their backs a parcel of red stones or oker, which they sell to the neighbouring counties, for the marking of sheep.

## Stretton in the street, where shrews meet.

As they do in every other town and village. From the manner it is here expressed, one might

be led to suppose, the shrews of England were a body corporate, and Stretton their common meeting-place.

## An Uppingham trencher.

This town was probably famous for the art of trencher-making. Here, by a statute of Henry VIII. the standard was appointed to be kept for the weights and measures of this county, which might induce turners, and other makers of measures, to settle here.

## SHROPSHIRE.

## He that fetches a wife from Shrewsbury, must carry her to Staffordshire, or else he will live in Cumberland.

“ The staple wit of this vulgar proverb,” says Ray, “ consists solely in the similitude of sounds.”

## The case is altered, quoth Plowden.

“ This proverb referreth its original to Edward Plowden, an eminent native and great lawyer of this county, though very various the relations of the occasion thereof. Some relate it to Plowden his faint pleading at the first for his client, till spurred with a better fee; which, some will say, beareth no proportion with the ensuing character of his integrity. Others refer it to his altering of his judgment upon the emergency of new matter formerly undiscovered, it being not consonant to persist in an old error, when convinced to the contrary by clear and new information. Some tell it thus, that Plowden being of the Romish persuasion, some setters trepanned him (pardon the prolepsis) to hear mass; but, afterwards, Plowden, understanding that the pretender to officiate was no priest, but a mere layman (on design to make a discovering, ‘ Oh, the case is altered!’ quoth Plowden; ‘ no priest, no mass!’ As for other

meaner originations of this proverb, I have neither list nor leisure to attend unto them.” Thus far, Fuller, who seems to have missed the true origin of this saying, which is briefly this:—A tenant of Plowden’s went to him, and with a sorrowful countenance, and many awkward bows and eringes, thus opened his business.—‘ Sir, an’t please your worship, my bull has gored and killed one of your worship’s oxen, I beg to know what I must do in this case? ‘ Why, surely, pay the value of the ox,’ answered Plowden; ‘ that is both law and equity.’ ‘ Very well, Sir,’ answered the farmer; ‘ but I have made a little mistake in the matter; it was your worship’s bull that killed my ox.’ ‘ Oh, is it so! then the case is altered,’ quoth Plowden. This proverb is applied to those who do not chuse to do as they would be done by.

## Proud Salopians.

This epithet is commonly given to the people of Shrewsbury; why, I know not.

## To all friends round the Wrekin.

A mode of drinking to all friends, wheresoever they may be, taking the Wrekin as a centre. The Wrekin is a mountain in the neighbourhood of Shrewsbury, seen at a great distance.

SOMERSETSHIRE.

## SOMERSETSHIRE.

'Ch was bore at Taunton-dean, where should I be bore else?

That is, a parcel of ground round about Taunton, very pleasant and populous (containing many parishes) and so fruitful, to use their own phrase, with the sun and soil alone, that it needs no manuring at all. The peasantry therein are as rude as rich; and so highly conceited of their own country, that they conceive it a disparagement to be born in any other place.

## The beggars of Bath.

The great resort of the affluent to these medicinal waters, naturally attracted also a number of beggars; so many it seems, as caused them to become proverbial.

## Bristol milk.

That is sherry, a Spanish white wine. Ray calls it sherry-sack, and says it is the entertainment of course which the courteous Bristolians present to

strangers, when first visiting their city. The true name of this wine is Sherris, which it derives from Xeres, a town in the province of Andalusia, where it is made.

## A Somerton ending.

Splitting the difference.

## Wellington round-heads.

A saying formerly in use at Taunton, to signify a violent fanatic; probably from Judge Popham's house, in this town, being a garrison for the Parliamentarians, which was held out for some time against Sir Richard Greenvil.

## All Ilchester is gaol.

This is supposed to be a saying of the prisoners confined in that gaol; and to mean, that the people of that town have all hearts as hard as that of a gaoler.

## STAFFORDSHIRE.

Wotton under Wever,  
Where God comes never.

Wotton under Wever is a black dismal place, near the Morelands in Staffordshire, covered by hills from the clearing rays of the sun.

The devil run through thee booted and spurred, with a scythe at his back.

This is Sedgeley curse. *Mr. Howel.* Sedgeley is near Dudley, and is famous for a manufactory of bolts, hinges, plough, cart, and tire-irons, &c.

## In April, Dove's flood is worth a king's good.

Dove is a river, passing this county, which, when it overflows its banks in April, is the Nilus of Staffordshire, like it much enriching the meadows.

## SUFFOLK.

## Suffolk milk.

The milk and butter of this county are deservedly famous.

## Suffolk fair maids.

At present the maids of Suffolk do not seem to have any distinguishable pre-eminence over those of other counties.

## The Suffolk whine.

The inhabitants of this county have a kind of whining tone in their speech, much resembling that of a person in great mental distress.

## You are in the highway to Needham.

That is, you are in the high road to poverty; a saying used to unthrifty persons, wasting their property by extravagance. Needham is a market town in this county. This proverb, in all likelihood, owes its origin to the similarity of sound, between part of the name of this town, and *need*, necessity.

Beecles for a puritan, Bungay for the poor,  
Halesworth for a dunkard, and Bilborough for a whore.

These, probably, allude to circumstances now changed and forgotten.

Hunger will break through stone walls,  
or any thing except a Suffolk cheese.

Suffolk cheese is, from its poverty, the subject of much low wit. It is by some represented as only fit for making wheels for wheelbarrows; and a story is told, that a parcel of Suffolk cheese being packed up in an iron chest, and put on board a ship bound to the East Indies, the rats, allured by the scent, eat through the chest, but could not penetrate the cheese.

Ipswich, a town without inhabitants,  
a river without water, streets without names, where asses wear boots.

This description of Ipswich was given to King Charles II. by the Duke of Buckingham. The meaning of it was, the town, having no manufacture, was thinly inhabited; the streets at that time were not named; at low water the bed of the river is left dry; and the bowling-green of Christ-church priory, then the seat of Lord Hereford, was rolled by asses, in a sort of boots, to prevent their feet sinking into the turf.

Between Cowhithe and merry Cossing-land,  
The devil shit Benacre, look where it stands.

“ It seems this place (says Mr. Ray) is infamous for its bad situation.”

## SURREY.

The vale of Holms Dale  
Was never won, ne never shall.

Holms Dale lies partly in Surrey and partly in Kent. Several battles were formerly fought here between the Saxons and invading Danes, in which the former proved victorious, which, probably gave rise to the proverb; but it was undoubtedly won

by William the Conqueror, who marched his army through it in his way to London.

## Go to Battersea, to be cut for the simples.

In Battersea there are many market gardeners, who grow medicinal herbs, termed simples, for the use

use of the apothecaries, who used to contract for them, and, at a particular time of the year, make a country jaunt to see them cut, which they called going to Battersea to have their simples cut; whence foolish people were jocularly advised to go thither for the same purpose, and afterwards (the origin being in some measure forgotten) to be cut for the simples.

### A Lambeth doctor.

The Archbishop of Canterbury has, it is said, the power of conferring the degree of doctor of divinity: this, it has been reported, was sometimes done as a matter of favour, and without examination. The term of a Lambeth doctor is therefore a distinction from one who has regularly taken his degrees at one of the universities.

### A Kent-street distress.

The houses in Kent-street are chiefly let to poor tenants, who pay their rent weekly; on non-payment, the rent-gatherers take away the doors of the defaulters. This saying is used to describe tenants who have nothing to seize, on whom the landlord can only make a Kent-street distress.

### Borough blacks.

A term of reproach used to the inhabitants of the Borough of Southwark; perhaps like many other of these kind of sayings, on account of the alliteration.

### A clinker.

An inhabitant of the Mint or Clink, formerly a place privileged from arrests, the receptacle of knaves and sharpers of all sorts.

**Sutton for mutton, Cashalton for beeves,  
Epsom for whores, and Ewel for thieves.**

The downs near Sutton, Banstead, and Epsom, produce delicate small sheep, and the rich meadows about Cashalton are remarkable for fattening oxen. Epsom was once famous for its mineral waters, and the wells were formerly greatly resorted to, as

a place of amusement, particularly by ladies of easy virtue. Ewel is a poor village, about a mile from Epsom; and is said to have harboured a number of the inferior sharpers, and other idle retainers to the wells, lodgings being there cheaper than at Epsom.

### Godalming rabbits.

This is a term of reproach to the inhabitants of this place, unjustly reflecting on them for the well-known deception practised by a Mrs. Tofts, who pretended to be delivered of live rabbits.

### Godalming cats.

Another joke on the good people of Godalming, the origin of which they seem not to know; but any one who ventures to mew like a cat, before he is fairly out of the town, will run a greater risk of a broken head, from the stocking-weavers and other inhabitants of that place, than is consistent with prudence.

### Guildford bulls.

A report from the people of Godalming on the Guildfordians, in answer to the two preceding taunts. The origin of this appellation I have not ever been able to get satisfactorily explained.

### Wandsworth, the sink of Surrey.

This reproach is in a great measure removed. Formerly the town, which lies low, was one continual puddle.

### Putney.

According to the vulgar tradition, the churches of Putney and Fulham were built by two sisters, who had but one hammer between them, which they interchanged by throwing it across the river, on a word agreed between them; those on the Surrey side made use of the word, *put it nigh!* those on the opposite shore, *heare it full home!* whence the churches, and from them the villages, were called Putnigh and Fullhome, since corrupted to Putney and Fulham.

## SUSSEX.

**He is none of the hastings.**

Said of a dull sluggish messenger; an allusion to the pea called hastings, because the earliest of its kind. It is only placed here from the similarity of name to one of the Cinque Ports in this county.

**A Chichester lobster, a Selsey cockle,**

an Arundel mullet, a Pulborough eel, an Amberley trout, a Rye herring, a Bourne wheat-ear.

These are all the best of their kind, at least of any that are taken in this county.

## WARWICKSHIRE.

**He is the black bear of Arden.**

Guy Beauchamp, Earl of Warwick, was so called, both from his crest, which was a black bear, and from having himself a black and grim countenance, as well as on account of his being a man of undaunted courage. Arden was a forest anciently occupying all the woodland part of this county. This saying was used to express, that the person spoken of, and so denominated, was really an object of terror.

**As bold as Beauchamp.**

Fuller thinks, that Thomas Beauchamp, Earl of Warwick, who lived in the reign of King Edward III. is the person here meant, on account of his action at Hlogges in Normandy, in the year 1346, when he was the first who landed, supported only by an esquire and six archers; with these, mounted only on a palfrey, he encountered an hundred Normans, of whom he slew sixty, routed the rest, and gave means to the whole fleet to land the army in safety.

**The bear wants a tail, and cannot be a lion.**

Fuller thus explains this proverb:—“ Robert Dudley, Earl of Leicester, derived his pedigree from the ancient Earls of Warwick, on which title

lie gave their crest, the bear and ragged staff; and when he was governor of the Low Countries, with the high title of his Excellency, disusing his own coat of the green lion, with two tails, he signed all instruments with the crest of the bear and ragged staff. He was then suspected by many of his jealous adversaries, to hatch an ambitious design to make himself absolute commander (as the lion is king of beasts,) over the Low Countries; whereupon some foes to his faction, and friends to Dutch freedom, wrote under his crest, set up in public places,

“ *Ursa caret cauda, non queat esse leo.*

“ The bear he never can prevail  
“ To lion it, for lack of tail.

“ Nor is *ursa*, in the feminine, merely placed to make the verse; but because naturalists observe in bears that the female is always strongest.

“ This proverb is applied to such, who, not content with their condition, aspire to what is above their worth to deserve, or power to achieve.”

**He is true Coventry blue.**

Coventry was formerly famous for dying a blue, that would neither change its colour, nor could it be discharged by washing. Therefore the epithets of Coventry blue, and true blue, were figuratively used to signify persons who would not change their party or principles on any consideration.

## WESTMORELAND.

Let Uter Pendragon do what he can,  
The river Eden will run as it ran.

Tradition reports, that Uter Pendragon had a

design to fortify the castle of Pendragon, in this county; in order whereto, with much art and industry, he in vain attempted to make the river Eden surround it.

## WILTSHIRE.

It is done, secundum usum Sarum.

“ This proverb,” says Fuller, “ coming out of the church, hath since enlarged itself into civil use. It began on this occasion; many offices, or forms of service, were used in several churches in England, as the office of York, Hereford, Bangor, &c., which caused a deal of confusion in God’s worship, until Osmond, Bishop of Sarum, about the year of our Lord 1090, made that ordinal or office, which was generally received all over England; so that churches, henceforward, easily understood one another, all speaking the same words in their Liturgy.

It is now applied to those persons who do, and actions which are formally and solemnly done, in

so regular a way, by authentic precedents, and patterns of unquestionable authority, that no just exceptions can be taken therat.”

Wiltshire moon-rakers.

Some Wiltshire rustics, as the story goes, seeing the figure of the moon in a pond, attempted to rake it out.

Salisbury plain,  
Is seldom without a thief or twain.

It might be the case formerly; at present very few robberies happen there.

## WORCESTERSHIRE.

It shall be done when the king cometh  
to Wogan.

That is, never. Wogan is a small village, said to be in this county, quite out of any thoroughfare, and therefore very unlikely to be ever visited by the king.

You may as soon sip up the Severn,  
and swallow Mavern.

That is, sip up a great river, and swallow a range of hills; a saying used to persons proposing an impossibility.

Go dig at Mayeru hill.

Spoken of one whose wife wears the breeches; but why is not apparent.

## YORKSHIRE.

## YORKSHIRE.

**From Hell, Hull, and Halifax ——  
deliver us.**

This was part of the vagrant's litany. At Hull, all vagrants, found begging in the streets, were whipped and set in the stocks; and at Halifax persons taken in the act of stealing cloth, were instantly, and without any process, beheaded, with an engine called a maiden. Perhaps the coincidence of the initials has been no small means towards giving currency to this saying.

**A Scarborough warning.**

That is, none at all, but a sudden surprise. This proverb, according to Fuller, alludes to an event which happened at that place, A. D. 1557, when Thomas Stafford seized on that castle (which was in a defenceless state) before the townsmen had the least notice of his approach. However, within six days, by the diligence of the Earl of Westmoreland, he was taken, brought to London, and beheaded.

**As true steel as Rippon rowels.**

Rippon is famous for its spurs, both those used for horsemanship, and those with which game-cocks are armed. The temper of the first is so good, that it is said they will strike through a shilling without breaking. This proverb is used to signify persons of inflexible honor and integrity.

**A Yorkshire way-bit.**

It should be a *wee-bit*; *wee* in the Yorkshire and northern dialects signifies little. This means an overplus not accounted in a reckoning, but which sometimes proves as much as all the rest. Ask a countryman in Yorkshire, the distance to a particular place, his answer will generally be, so many miles, and a wee bit; which *wee*, or little bit, is oftentimes longer than the miles reckoned.

**Merry Wakefield.**

What peculiar cause of mirth this town hath above others, Fuller acknowledges he cannot tell, unless that it may be entitled to that epithet from its cheapness, and the plenty of good cheer. Might

it not be *mirrie*, that is faithful Wakefield? and allude to some event in the disputes between the houses of York and Lancaster; *mirrie-men*, a term that frequently occurs in old ballads, signifying true or faithful men.

**Pendle, Ingleborough, and Penigent,  
Are the three highest hills between  
Scotland and Trent.**

Or, which is more common in the mouths of the vulgar;

**Pendle, Penigent, and Ingleborough,  
Are the three highest hills all England  
thorough.**

These three hills are in sight of each other. Pendle on the edge of Lancashire, Penigent and Ingleborough, near Settle, in Yorkshire, and not far from Westmoreland; these three are indeed the highest hills in England, not comprehending Wales; but in Wales, I think Snowden, Caderidris, and Plinlimmon, are higher.

**As sure as a louse in Pomfret.**

I cannot learn the reason of this saying.

**If Brayton-bargh and Hambleton-hough  
and Burton-bream,  
Were all in thy belly it would never be  
team.**

It is spoken of a covetous and insatiable person, whom nothing will content. Brayton, Hambleton, and Burton, are places between Cawood and Pontefract, in this county. Brayton-bargh is a small hill, in a plain country, covered with wood. Bargh, in the northern dialect, is properly a horseway up a steep hill, though here it is taken for the hill itself. Team signifies full or satisfied.

**When Rosberry Toppinge wears a  
cappe,  
Let Cleveland then beware of clap.**

Rosberry Toppinge is a high hill, visible a long way

way off, all about the neighbourhood of Gisborough, which rarely has a cloudy mist hanging about it but rain ensues.

**When Dighton is pull'd down,  
Hull shall become a greater town.**

This is rather a prophecy than a proverb. Dighton is a small town not a mile distant from Hull, and was, in the time of the civil wars, for the most part pulled down. Let Hull make the best they can of it.

**Cleveland in the Clay,  
Bring in two soles and carry one away.**

Cleveland is that part of Yorkshire which borders upon the Bishopric of Durham, where the ways, in winter-time, are very deep and miry; but nothing to what those of Kent and Sussex were formerly, for if one had brought forty soles thither, he would not have carried half a one away.

**When Shefffield-park is plough'd and  
sown,  
Then little England hold thine own.**

Ray says, "it hath been ploughed and sown these six or seven years."

**You have eaten some Hull cheese.**

That is, are drunk. Hull is famous for strong ale.

**When all the world shall be aloft,  
Then Hallam-shire shall be God's croft,  
Winkabank and Temple-brough,**

**Will buy all England through and  
through.**

"Winkabank is a wood, upon a hill, near Sheffield, where there are some remains of an old camp. Temple-brough stands between the Rother and the Don, about a quarter of a mile from the place where these two rivers meet. It is a square plat of ground, encompassed by two trenches. Selden often enquired for the ruins of a temple of the god Thor, which, he said, was near Rotherham. This, probably, might be it, if we allow the name for any argument; besides, there is a pool not far from it, called Jordon-dam, which name seems to be compounded of Jor, one of the names of the god Thor, and Don, the name of the river."—Ray.

**Shake a bridle over a Yorkshireman's  
grave, and he will arise and steal a  
horse.**

An allusion to the fondness for horses, shewn by almost every native of this county.

**Measter's Yorkshire too.**

A Yorkshire hostler, who had lived a considerable time at an inn in London, being asked by a guest how it happened, that he, who was so clever a fellow, and a Yorkshireman into the bargain, remained so long without becoming master of that house? he laconically answered, *Measter's Yorkshire too!* A saying used by persons, on discovering the design of any one to impose on them, implying they are a match for them.

**A Yorkshire tike.**

A tike here, means a clown. Tike, generally, means a great dog.

## WALES.

*The Proverbs relative to this Country, are two-fold; such as the English pass on the Welch, and such as the Welch pass on the English; the former are here only treated, the latter being chiefly in Welch.*

---

### WALES IN GENERAL.

Her Welch blood is up.

The Welch are extremely prone to anger, and soon appeased; being, as Fuller observes, like the face of their country, full of ups and downs, elevations and depressions.

As long as a Welch pedigree.

The Welch are extremely particular in keeping up the history of their genealogy; every Welchman being, more or less, an herald. It is a sorry Welch pedigree that does not, at least, reach to Noah.

A Welch bait.

A short stop, but no food. Such baits are frequently given by the natives of this principality to their keffels, or horses, particularly after climbing a hill.

A Welch cousin.

A relation far removed; the Welch making themselves cousins to most of the people of rank born in that country.

### ANGLESEY.

Anglesey is the mother of Wales.

So said from its producing cattle and corn sufficient to feed all Wales.

Croggen, croggen.

King Henry II. in one of his expeditions against

the Welch, attempted a passage over Offas-dike, at Croggen-castle in Denbighshire, in which his soldiers were defeated and many slain, with some circumstances of cruelty on the part of the Welch, whence they were reproachfully termed Croggens; which word was also repeated in skirmishes where the English had the advantage, in order to excite them to revenge, by the memory of that transaction.

### CARDIGANSHIRE.

Talaeth! talaeth!

“ In effect, the same in English with fine! fine! when mothers and nurses are disposed to please their little ones in dressing them. Take the original thereof.—When Roderick the Great divided

Wales betwixt his three sons, into three regions (North Wales, South Wales, and Powis) he ordered that each of them should wear upon his bonnet or helmet, a coronet of gold, being a broad lace or headband, indented upwards, set and wrought with precious stones, called in British, *talaeth*, and they

they, from thence, the three-crowned princes ; but now, either the number of princes is well multiplied in Wales, or, which is truer, the honour of talaeth is much diminished ; that being so called wherewith a child's head is bound uppermost on some other linen clothes. Thus we, English, have that which they call the crown of a cap."—Fuller.

Arthur was not, but whilst he was.

Spoken of a great family reduced to indigence.

King Arthur did not violate the refuge of a woman.

That is, left her the freedom of her tongue ; *i. e.* would not beat her for speaking.

The Welchman keeps nothing till he has lost it.

The historical truth of this is plainly shewn in the British Chronicles ; where it is seen, that when the Welch recovered their lost castles, they kept them more tenaciously than before.

He that will be a head let him be a bridge.

Benegridan, a Briton, is said to have carried an army over to Ireland, where his men coming to a river, which had neither bridge nor ferry, he carried them all over on his back. This proverb means, that no one should take on himself to command, who cannot protect and assist his followers.

It was an ancient custom among the Welch, that the victor, in a kind of play, put the vanquished man into a sack, whence we had the English by-word, to express such between whom there is apparent odds of strength, "he is able to put him up in a bag."

## CAERNARVONSHIRE.

Snowden will yield sufficient pasture for all the cattle in Wales put together.

Hyperbolically speaking ; though Snowden is, in reality, extremely fruitful.

To escape Cluyd, and be drowned in Conway.

Similar to that, in avoiding Scylla, to run on Charybdis. The rivers of Cluyd and Conway are twenty miles asunder.

## FLINTSHIRE.

There is more than one yew-bow in Chester.

Modern use applieth this proverb to such who seize on other folks' goods, not with intent to

steal, but mistaken with the similitude thereof to their own ; but give me leave to conjecture the original hereof, seeing Cheshire-men have been so famous for archery.

## MERIONETHSHIRE.

In Dogelthy, a market town in this shire, there are the following particulars :

1. The walls are three miles high.
2. Men come into it over the water.
3. They go out of it under the water.
4. The steeple doth grow therein.
5. There are more ale-houses than houses.

*Which are thus explained:*

1. Its walls are the mountains which surround it.
2. The entry is over a handsome bridge.
3. In leaving the town one must pass under a stream of water, falling from a rock, and conveyed in a trough to drive an overshot mill.
4. The bells, (if plural) hang in a yew-tree.
5. The houses are divided into different tenements, and liquor sold in chimneyless barns.

## MONTGOMERYSHIRE.

## The three sisters.

The three rivers of Wye, Severn, and Rhiddall, were to run a race, to decide which should be first married to the ocean. Severn and Wye having a great journey to go, chose their way through soft meadows, and kept on at a traveller's pace; whilst Rhiddall, presuming on her short journey, stayed

before she set out, and to recover her lost time runs furiously in a distracted manner.

Powis is the Paradise of Wales.

Fix thy pale in Severn, Severn will be as before.

END OF THE PROVERBS.

## POPULAR SUPERSTITIONS.

---

IT will scarcely be conceived how great a number of superstitious notions and practices are still remaining and prevalent in different parts of these kingdoms, many of which are still used and alluded to even in and about the metropolis; and every person, however carefully educated, will, upon examination, find that he has some how or other imbibed and stored up in his memory a much greater number of these rules and maxims than he could at first have imagined.

To account for this, we need only turn our recollection towards what passed in our childhood, and reflect on the avidity and pleasure with which we listened to stories of ghosts, witches, and fairies, told us by our maids and nurses. And even among those whose parents had the good sense to prohibit such relations, there is scarce one in a thousand but may remember to have heard, from some maiden aunt or antiquated cousin, the various omens that have announced the approaching deaths of different branches of the family: a copious catalogue of things lucky and unlucky; a variety of charms to cure warts, the cramp, and tooth-ache; preventatives against the night-mare; with observations relative to sympathy, denoted by shiverings, burning of the cheeks, and itchings of the eyes and elbows. The effects of ideas of this

kind are not easily got the better of; and the ideas themselves rarely, if ever, forgotten.

In former times these notions were so prevalent, that it was deemed little less than atheism to doubt them; and in many instances the terrors caused by them embittered the lives of a great number of persons of all ages; by degrees almost shutting them out of their own houses, and deterring them from going from one village to another after sun-set. The room in which the head of a family had died, was for a long time untenanted; particularly if they died without a will, or were supposed to have entertained any particular religious opinions. But if any disconsolate old maiden, or love-crossed bachelor, happened to dispatch themselves in their garters, the room where the deed was perpetrated was rendered for ever after uninhabitable, and not unfrequently was nailed up. If a drunken farmer, returning from market, fell from Old Dobbin and broke his neck---or a carter, under the same predicament, tumbled from his cart or waggon, and was killed by it---that spot was ever after haunted and impassable: in short, there was scarcely a bye-lane or cross-way but had its ghost, who appeared in the shape of a headless cow or horse; or, clothed all in white, glared with its saucer eyes over a gate

or stile. Ghosts of superior rank, when they appeared abroad, rode in coaches drawn by six headless horses, and driven by a headless coachman and postillions. Almost every ancient manor-house was haunted by some one at least of its former masters or mistresses, where, besides divers other noises, that of telling money was distinctly heard; and as for the churchyards, the number of ghosts that walked there, according to the village computation, almost equalled the living parishioners: to pass them at night, was an achievement not to be attempted by any one in the parish, the sextons excepted; who perhaps being particularly privileged, to make use of the common expression, never saw any thing worse than themselves.

Terrible and inconvenient as these matters might be, they were harmless, compared with the horrid consequences attending the belief of witchcraft, which, to the eternal disgrace of this country, even made its way into our courts of judicature, and pervaded and poisoned the minds of the judges; and it is with a mixture of shame, remorse, and indignation, that we read of hundreds of poor innocent persons who fell victims to this ridiculous opinion, and who were regularly murdered under the sanction of, and with all the forms of, the law. Sometimes, by the combination of wicked and artful persons, these notions were made stalking-horses to interest and revenge.

The combinations here alluded to, were practised by some popish priests during the reign of King James I. who was himself a believer in witchcraft. These priests, in order to advance the interest of their religion, or rather their own emolument, pretended to have the power of casting out devils from demoniacs and persons bewitched; and for

this purpose suborned some artful and idle youths and wenches to act the part of persons bewitched, and to suffer themselves to be dispossessed by their prayers, and sprinklings with holy water. In order to perform these parts, they were to counterfeit violent fits and convulsions, on signs given them; and in compliance with the popular notions, to vomit up crooked nails, pins, needles, coals, and other rubbish, privately conveyed to them. It was, besides, necessary to accuse some person of having bewitched them; a poor superannuated man, or peevish old woman, was therefore pitched on, whose detection, indictment, and execution, were to terminate the villainy. Luckily these combinations were at length discovered and exposed; but it must make the blood of every humane person thrill with horror, to hear that in New England there were at one time upwards of three hundred persons all imprisoned for witchcraft. Confuted and ridiculed as these opinions have lately been, the seeds of them still remain in the mind, and at different times have attempted to spring forth; witness the Cock-lane Ghost, and the disturbance at Stockwell. Indeed, it is within these very few years that witchcraft has been erased from among the crimes cognizable by a jury.

In order to give a methodical view of the different kinds of Superstition now and formerly current in this country, I shall arrange my subject under the following heads: --Ghosts---Witches---Sorcerers, and Witchcraft---Fairies---Second Sight---Omens, Corpse Candles, &c.---Charms and Ceremonies for obtaining a knowledge of Future Events---Superstitious Cures and Preventatives---Sympathy---Things lucky and unlucky---and Miscellaneous Superstitions.

A GHOST.

## A GHOST.

A Ghost is supposed to be the spirit of a person deceased; who is either commissioned to return for some especial errand, such as the discovery of a murder, to procure restitution of lands or money unjustly withheld from an orphan or widow---or having committed some injustice whilst living, cannot rest till that is redressed. Sometimes the occasion of spirits revisiting this world, is to inform their heir in what secret place, or private drawer in an old trunk, they had hidden the title-deeds of the estate; or where, in troublesome times, they buried their money or plate. Some Ghosts of murdered persons, whose bodies have been secretly buried, cannot be at ease till their bones have been taken up, and deposited in consecrated ground, with all the rites of Christian burial. This idea is the remains of a very old piece of Heathen Superstition: The Ancients believed that Charon was not permitted to ferry over the Ghosts of unburied persons, but that they wandered up and down the banks of the river Styx for an hundred years, after which they were admitted to a passage. This is mentioned by Virgil:

*Haec omnis quam cernis, inops inhumataque  
turba est:  
Portitor ille, Charon; hi quos velit unda, sepulti.  
Nec ripas datur horrendas, nec ranea fluenta,  
Transportare prius quam sedibus ossa quiérunt.  
Centum errant annos, volitantque haec littora  
circum:  
Tum, demum admissi, stagna exoptata revisunt.*

Sometimes Ghosts appear in consequence of an agreement made, whilst living, with some particular friend, that he who first died should appear to the survivor.

Glanvil tells us of the Ghost of a person who had lived but a disorderly kind of life, for which it was condemned to wander up and down the earth, in the company of evil spirits, till the day of judgment.

In most of the relations of Ghosts, they are supposed to be mere aerial beings, without substance, and that they can pass through walls and other solid bodies at pleasure. A particular instance of this is given, in Relation the 27th, in Glanvil's Collection, where one David Hunter, neat-hord to the Bishop of Down and Connor, was for a long time haunted by the apparition of an old woman, whom he was by a secret impulse obliged to follow whenever she appeared; which, he says, he did for a considerable time, even if in bed with his wife: and because his wife could not hold him in his bed, she would go too, and walk after him till day, though she saw nothing; but his little dog was so well acquainted with the apparition, that he would follow it as well as his master. If a tree stood in her walk, he observed her always to go through it.---Notwithstanding this seeming immateriality, this very Ghost was not without some substance; for, having performed her errand, she desired Hunter to lift her from the ground; in the doing of which, he says, she felt just like a bag of feathers. We sometimes also read of Ghosts striking violent blows; and that, if not made way for, they overturn all impediments, like a furious whirlwind. Glanvil mentions an instance of this, in Relation 17th, of a Dutch lieutenant, who had the faculty of seeing Ghosts; and who, being prevented

vented making way for one which he mentioned to some friends as coming towards them, was, with his companions, violently thrown down, and sorely bruised. We further learn, by Relation 16th, that the hand of a Ghost is 'as cold as a clod.'

The usual time at which Ghosts make their appearance is midnight, and seldom before it is dark; though some audacious spirits have been said to appear even by day-light: but of this there are few instances, and those mostly Ghosts who have been laid, perhaps in the Red Sea (of which more hereafter), and whose times of confinement were expired: these, like felons confined to the lighters, are said to return more troublesome and daring than before. No Ghosts can appear on Christmas-eve; this Shakespeare has put into the mouth of one of his characters in Hamlet.

Ghosts commonly appear in the same dress they usually wore whilst living, though they are sometimes clothed all in white; but that is chiefly the church-yard Ghosts, who have no particular business, but seem to appear *pro bono publico*, or to scare drunken rustics from tumbling over their graves.

I cannot learn that Ghosts carry tapers in their hands, as they are sometimes depicted, though the room in which they appear, if without fire or candle, is frequently said to be as light as day. Dragging chains, is not the fashion of English Ghosts; chains and black vestments being chiefly the accoutrements of foreign spectres, seen in arbitrary governments: dead or alive, English spirits are free. One instance, however, of an English Ghost dressed in black, is found in the celebrated ballad of William and Margaret, in the following lines:

And clay-cold was her lily hand,  
That held her *sable shroud*.

This, however, may be considered as a poetical licence, used in all likelihood for the sake of the opposition of *lily* to *sable*.

If, during the time of an apparition, there is a lighted candle in the room, it will burn extremely blue: this is so universally acknowledged, that many eminent philosophers have busied themselves in accounting for it, without once doubting the truth of the fact. Dogs too have the faculty of seeing spirits, as instanced in David Hunter's relation, above quoted; but in that case they usually shew signs of terror, by whining and creeping to their master for protection: and it is generally supposed that they often see things of this nature when their owner cannot; there being some persons, particularly those born on a Christmas-eve, who cannot see spirits.

The coming of a spirit is announced some time before its appearance, by a variety of loud and dreadful noises; sometimes rattling in the old hall like a coach and six, and rumbling up and down the stair-case like the trundling of bowls or cannon balls. At length the door flies open, and the spectre stalks slowly up to the bed's foot, and opening the curtains, looks stedfastly at the person in bed by whom it is seen; a Ghost being very rarely visible to more than one person, although there are several in company. It is here necessary to observe, that it has been universally found by experience, as well as affirmed by divers apparitions themselves, that a Ghost has not the power to speak till it has been first spoken to; so that, notwithstanding the urgency of the business on which it may come, every thing must stand still till the person visited can find sufficient courage to speak to it; an event that sometimes does not take place for many years. It has not been found that female

male Ghosts are more loquacious than those of the male sex, both being equally restrained by this law.

The mode of addressing a Ghost is by commanding it, in the name of the Three Persons of the Trinity, to tell you who it is, and what is his business; this it may be necessary to repeat three times; after which it will, in a low and hollow voice, declare its satisfaction at being spoken to, and desire the party addressing it not to be afraid, for it will do him no harm. This being premised, it commonly enters into its narrative, which being completed, and its request or commands given, with injunctions that they be immediately executed, it vanishes away, frequently in a flash of light; in which case, some Ghosts have been so considerate as to desire the party to whom they appeared to shut their eyes: sometimes its departure is attended with delightful music. During the narration of its business, a Ghost must by no means be interrupted by questions of any kind; so doing is extremely dangerous: if any doubts arise, they must be stated after the spirit has done its tale. Questions respecting its state, or the state of any of their former acquaintance, are offensive, and not often answered; spirits, perhaps, being restrained from divulging the secrets of their prison house. Occasionally spirits will even condescend to talk on common occurrences, as is instanced by Glanvil, in the apparition of Major George Sydenham to Captain William Dyke, Relation 10th, wherein the Major reproved the Captain for suffering a sword he had given him to grow rusty; saying, ‘Captain, Captain, this sword did not use to be kept after this manner when it was mine.’ This attention to the state of arms was a remnant of the Major’s professional duty when living.

It is somewhat remarkable that Ghosts do no go about their business like the persons of this world. In cases of murder, a Ghost, instead of going to the next justice of the peace, and laying its information, or to the nearest relation of the person murdered, appears to some poor labourer who knows none of the parties, draws the curtains of some decrepit nurse or alms-woman, or hovers about the place where his body is deposited. The same circuitous mode is pursued with respect to redressing injured orphans or widows; when it seems as if the shortest and most certain way would be, to go to the person guilty of the injustice, and haunt him continually till he be terrified into a restitution. Nor are the pointing out lost writings generally managed in a more summary way; the Ghost commonly applying to a third person, ignorant of the whole affair, and a stranger to all concerned.—But it is presumptuous to scrutinize too far into these matters: Ghosts have, undoubtedly, forms and customs peculiar to themselves.

If, after the first appearance, the persons employed neglect, or are prevented from, performing the message or business committed to their management, the Ghost appears continually to them; at first with a discontented, next an angry, and at length with a furious countenance, threatening to tear them to pieces if the matter is not forthwith executed; sometimes terrifying them, as in Glanvil’s Relation 26th, by appearing in many formidable shapes, and sometimes even striking them a violent blow. Of blows given by Ghosts there are many instances, and some wherein they have been followed with an incurable lameness.

It should have been observed, that Ghosts, in delivering their commissions, in

in order to ensure belief, communicate to the persons employed some secret, known only to the parties concerned and themselves, the relation of which always produces the effect intended. The business being completed, Ghosts appear with a cheerful countenance, saying they shall now be at rest, and will never more disturb any one; and, thanking their agents, by way of reward communicate to them something relative to themselves, which they will never reveal.

Sometimes Ghosts appear, and disturb a house, without deigning to give any reason for so doing; with these, the shortest and only way is to exorcise, and eject them; or, as the vulgar term is, lay them. For this purpose there must be two or three clergymen, and the ceremony must be performed in Latin; a language that strikes the most audacious Ghost with terror. A Ghost may be laid for any term less than an hundred years, and in any place or body, full or empty; as, a solid oak---the pommel of a sword---a barrel of beer, if a yeoman or simple gentleman---or a pipe of wine, if an esquire or a justice. But of all places the most common, and what a Ghost least likes, is the Red Sea; it being related, in many instances, that Ghosts have most earnestly besought the exorcists not to confine them in that place. It is nevertheless considered as an indisputable fact, that there are an infinite number laid there, perhaps from

its being a safer prison than any other nearer at hand; though neither history nor tradition gives us any instance of Ghosts escaping or returning from this kind of transportation before their time.

Having thus given the most striking outlines of the popular Superstitions respecting Ghosts, I shall next treat of another species of human apparition, which, though it something resembles it, does not come under the description of a Ghost. These are the exact figures and resemblances of persons then living, often seen not only by their friends at a distance, but many times by themselves; of which there are several instances in Aubery's *Miscellanies*: one, of Sir Richard Napier, a physician of London, who being on the road from Bedfordshire to visit a friend in Berkshire, saw at an inn his own apparition lying on the bed as a dead corps; he nevertheless went forward, and died in a short time: another, of Lady Diana Rich, daughter of the Earl of Holland, who met her own apparition walking in a garden at Kensington, and died a month after of the small-pox. These apparitions are called *Fetches*, and in Cumberland, *Swarths*; they most commonly appear to distant friends and relations, at the very instant preceding the death of the person whose figure they put on. Sometimes, as in the instances above mentioned, there is a greater interval between the appearance and death.

## A WITCH.

A **WITCH** is almost universally a poor, decrepit, superannuated, old woman; who, being in great distress, is tempted

by a man clothed in a black coat or gown; sometimes, as in Scotland, wearing also a bluish band and hand-cuffs, that

that is, a kind of turn-up linen sleeve: this man promises her, if she will sign a contract to become his, both soul and body, she shall want for nothing, and that he will revenge her upon all her enemies. The agreement being concluded, he gives her some trifling sum of money, from half-a-crown down to four-pence, to bind the bargain; then cutting or pricking her finger, causes her to sign her name, or make a cross as her mark, with her blood, on a piece of parchment: what is the form of these contracts, is no where mentioned. In addition to this signature, in Scotland, the Devil made the Witches put one hand to the sole of their foot, and the other to the crown of their head, thereby signifying they were entirely his. In making these bargains there is sometimes a great deal of haggling, as is instanced in the account of the negotiation between Oliver Cromwell and the Devil, before the battle of Worcester, published in Echard's History of England. Before the Devil quits his new recruit, he delivers to her an imp or familiar, and sometimes two or three; they are of different shapes and forms, some resembling a cat or kitten, others a mole, a miller fly, or some other insect or animal: these are to come at her call, to do such mischief as she shall direct them; at stated times of the day they suck her blood, through teats on different parts of her body: these on inspection appear red and raw. Feeding, sucking, or rewarding these imps, was by law declared felony.

There are, it is held, three sorts of Witches. The first can hurt, but not help: these, from their diabolical qualities, are called Black Witches. The second sort can help, but not hurt: these are unhappy persons, who, for the power of curing diseases, finding

stolen goods, and doing other acts of utility, for which they take money, become bond-slaves to the Devil: they are at continual enmity with the Black Witches, insomuch that one or the other often fall a sacrifice to their wicked arts: these are commonly styled White Witches. The third sort are those who can both help and hurt; and, as they seem a sort of mixture between White and Black, and wanting a name, may, without any great impropriety, be named Grey Witches.

But to return to the common Witch, which seems of the black sort; we do not find that, in consequence of her wicked compact, she enjoys much of the good things of this world, but still continues in abject penury. Sometimes, indeed, she, in company with others of her sisterhood, are carried through the air on brooms, spits, &c. to distant meetings, or sabbaths, of Witches; but for this they must anoint themselves with a certain magical ointment, given them by the Devil.

At these meetings they have feastings, music, and dancing; the Devil himself sometimes condescending to play on the pipe or cittern; and some of them have carnal copulation with him, the produce of which is toads and serpents: sometimes the Devil, to oblige a male Witch or Wizard, of which there are some few, puts on the shape of a woman. Mr. Sinclair tells us, in his book intitled, *The Invisible World*, that one William Barton, who, with his wife, was burnt in Scotland for Witchcraft, confessed that he lay with the Devil in the shape of a gentlewoman, and had fifteen pounds of him in good money; but this he again denied before his execution. His wife confessed that the Devil went before them to a dancing, in the shape of a dog, playing upon a pair of pipes; and,

and, coming down the hill back again, he carried the candle in his bottom, under his tail, which played, *ey wig wag, wig wag*: that, she said, was almost all the pleasure she ever had. Generally, before the assembly breaks up, they all have the honour of saluting Satan's posteriors, who, for that ceremony, usually appears under the figure of a he-goat, though in Scotland it was performed when he appeared under the human form. In their way to and from these meetings, they sometimes sing or repeat certain barbarous words: in going, they use these words---*tout, tout a tout, tout tonight, throughout and about*; in returning, *rentum tormentum*. In Scotland it was confessed and deposed, that, at some of these meetings, the Devil got up into the pulpit, and preached a sermon in a voice *hough and gnstie*; and afterwards caused the Witches to open several graves, out of which they took part of the body, the joints of the fingers and toes, with some of the winding-sheet: this was to prepare a powder for magical uses.

It now and then happens that Satan, being out of humour, or for diversion, beats the Witches black and blue, with the spits and brooms, the vehicles of their transportation, and plays them divers other unlucky tricks. Any one repeating the name of God, instantly puts the whole assembly to flight.

Here likewise the Devil distributes apples, dishes, spoons, or other trifles, to those Witches who desire to torment any particular person; these they present to them, and thereby obtain a power over them.

When a Witch wishes to destroy any one to whom she bears an ill will, she and her sister Witches make an image of wax, which, with many ceremonies, is baptized by the Devil, and named after the person meant to be injured; after which they stick thorns into it,

and set it before a fire; and as the wax melts by the heat, so the body of the person represented decays by sickness, with great torture, having the sensation of thorns stuck into his or her flesh.

On some occasions, Witches content themselves with a less cruel revenge, and only oblige the objects of their anger to swallow pins, crooked nails, dirt, cinders, and trash of all sorts, which they invisibly convey to them, or send them by their imps. Frequently they shew their spite, by drying up cows, and killing oxen; which last they have particular power to do, because, as the Apostle says, “ Doth God take care of oxen?” 1 Cor. ix. 9. For any slight offence, they prevent butter from coming in the churn, or beer from working.

Witches, in vexing persons, sometimes send a number of evil spirits into them; these, as they (that is, the spirits) have informed several exorcists, are also of different ranks and degrees. In one Sarah Williams were these: Killlico, Hob, and a third anonymous; Coronell Portorichio, Frateretto, Fliberdiggibbet, Hoberdidance, Tocobatto, and Lusty Jolly Jenkin, Puffle and Purre, Lustie Dickie Cornerd Cappe, Nurre, Molken, Wilken, Helemodion, and Kellicocum. Besides these, there were in others, Captain Pippen, Captain Philpot, Captain Maho, and Captain Soforce; these were all leaders. There were also sometimes, with these Captains, divers private spirits; as in a Mr. Trayford there were, Hileo, Smal-kin, Hillio, Hiachto, and Lustie Huff Cap; all these may be found in a book intitled, *Egregious Popish Impostures*, &c. practised by Edmunds, alias Weston, a Jesuit, &c. published in 1603, p. 49, 50.

One Mother Samuel, the witch of Warbois, had nine spirits that belonged to her and her family; two of their names are forgotten, but those of the other

other seven were,' *Pluck*, *Hardname*, *Catch*--three of the name of *Smack*, who were cousins--and one called *Blew*. These spirits used to converse freely with the children of Mr. Throgmorton, whose house they troubled. The following was a dialogue which passed between the eldest daughter, a girl of about seventeen, and one of the *Smacks*, whom she supposed in love with her.--"From whence come you, 'Mr. Smack, and what news do you bring?' The spirit answered, that 'he came from fighting.'--"From fighting!" said she; 'with whom, I pray you?' The spirit answered, 'With *Pluck*.'--"Where did you fight, I pray?" said she. The spirit answered, 'In his old 'dame's back-house,'--which is an old house standing in Mother Samuel's yard; and they fought with great cowl staves this last night.--"And who got 'the mastery, I pray you?" says she. He answered, 'that he broke *Pluck*'s 'head.'--Said she, 'I would that he 'had broke your neck also.' Saith the spirit, 'Is that all the thanks I shall 'have for my labour?'--"Why," saith she, 'do you look for thanks at my 'hand? I would you were all hanged 'up, one against another, and Dame 'and all, for you are all naught: but it 'is no matter,' said she; 'I do not 'well to curse you, for God, I trust, 'will defend me from you all.'--So he departed, and bade farewell.--Soon after, she sees *Pluck* coming with his head hanging down; and he told her again of the battle, and how his head was broke. When he was gone, *Catch*, she said, came limping with a broken leg; and, after him, *Blew* brought his arm in a string: but they threatened that, when they should be well, they would join together, and be revenged of *Smack*. Next time that *Smack* came, she told him of their design;

but he set them at light: he bragged that he could beat two of them himself, and his cousin *Smack* would be on his side."

I will not tire the Reader with any more of this miserable nonsense; but what can we think of a court of judicature, that would permit such stuff to be repeated before them as evidence? Nevertheless this, and such like, was deemed sufficient to condemn a man, his wife, and daughter, who were all executed. The old woman, it is said, confessed her guilt; but it is likewise believed she was, at that time, from the vexation, and experiments she had undergone by way of trial, rendered insane.

Frequently Witches, in vexing the parties troubled, were visible to them only; and, when they have struck at them with a knife, or other weapon, the Witches have been found to have received a hurt in the part where their apparitions were struck.

Scratching or pricking a Witch, so as to draw blood of her, prevents her having any power over the person that does it, provided it is done before any spell has taken place: and it may be done by proxy, for one's child; provided, at the time, it is said to be done on the child's account, or for its sake.

Witches, perhaps for the sake of air and exercise, or to vex the squire, justice, and parson of the village wherein they reside, often transform themselves into hares, and lead the hounds and huntsman a long and fruitless chase: though this is sometimes attended with danger to themselves, as appears from the account of the trial of Julian Cox, published by Glanvil; wherein it was deposed, by the huntsman, that, having chased a hare till it was fairly run down, he stept before the hounds to take it up; when, to his great amazement,

ment, instead of a hare, he found old Julian! breathless, and grovelling on the earth, with her *gloves* upwards; for so he termed her backside.

There are various experiments and trials for discovering a Witch. One, by weighing her against the church Bible, which, if she is guilty, will preponderate: another, by making her attempt to say the Lord's Prayer; this no Witch is able to repeat entirely, but will omit some part or sentence thereof. It is remarkable, that all Witches do not hesitate at the same place; some leaving out one part, and some another.

Teats, through which the imps suck, are indubitable marks of a Witch: these, as has been before observed, are always raw, and also insensible; and, if squeezed, sometimes yield a drop of blood.

A Witch cannot weep more than three tears, and that only out of the left eye: this want of tears was, by the witch-finders, and even by some judges, considered as a very substantial proof of guilt.

Swimming a Witch, is another kind of popular ordeal generally practised: for this, she must be stripped naked, and cross bound, the right thumb to the left toe, and the left thumb to the right toe: thus prepared, she is thrown into a pond or river, in which, if guilty, she cannot sink; for having, by her compact with the Devil, renounced the benefit of the water of baptism, that element, in its turn, renounces her, and refuses to receive her into its bosom.

Sir Robert Filmer mentions two others, by fire: the first, by burning the thatch of the house of the suspected Witch; the other, burning any animal supposed to be bewitched by her, as a hog or ox: these, it was held, would force a Witch to confess.

The trial by the stool, was another

method used for the discovery of Witches; it was thus managed: having taken the suspected Witch, she is placed in the middle of a room, upon a stool or table, cross-legged, or in some other uneasy posture; to which if she submits not, she is then bound with cords: there is she watched, and kept without meat or sleep for the space of twenty-four hours, (for, they say, within that time they shall see her imp come and suck). A little hole is likewise made in the door, for imps to come in at; and lest it should come in some less discernible shape, they that watch are taught to be ever and anon sweeping the room, and if they see any spiders or flies, to kill them; and, if they cannot kill them, then they may be sure they are imps.

If Witches, under examination or torture, will not confess, all their apparel must be changed, and every hair of their body shaven off with a sharp razor, lest they secrete magical charms to prevent their confessing. Witches are most apt to confess on Fridays.

In England, Witchcraft has been chiefly confined to women; the reason assigned is, that the Devil having experienced, in the temptation of Eve, the facility with which that sex are led astray---and also found that, when they once deviate from the paths of virtue, they become more wicked than men---he therefore makes his attacks on them, in preference to the other sex.

Not only women, but even little children, have been convicted of Witchcraft in Sweden, as may be seen in the account printed in Glanvil.

Some hair, the parings of the nails, and urine, of any person bewitched---or, as the term is, labouring under an evil tongue---being put into a stone bottle, with crooked nails, corked close, and tied down with wire, and hung up the

the chimney, will cause the Witch to suffer the most acute torments imaginable, till the bottle is uncorked, and the mixture dispersed; insomuch that they will even risk a detection, by coming to the house, and attempting to pull down the bottle.

On meeting a supposed Witch, it is adviseable to take the wall of her in a town or street, and the right hand of her in a lane or field; and, whilst passing her, to clench both hands, doubling the thumbs beneath the fingers: this will prevent her having a power to injure the person so doing at that time. It is well to salute a Witch with civil words, on meeting her, before she speaks. But no presents of apples, eggs, or any other thing, should be received from her on any account.

Some persons, born at particular times, and under certain combinations of the planets, have the power of distinguishing Witches at first sight. One of these persons, named Matthew Hopkins, of Manningtree, in Essex, with a John Stern, and a woman in their company, were, in 1644, permitted to go round, from town to town, through most parts of Essex, Suffolk, and Huntingdonshire, with a sort of commission to discover Witches; nay, it is said, were paid twenty shillings for each town they visited. Many persons were pitched upon by them, and through their means convicted. Till at length some gentlemen, out of indignation at Hopkins's barbarity, tied him in the manner he had bound others, that is, thumbs and toes together; in which state, putting him into the water, he swam. This cleared the country of them.

The following statute, enacted the

1st of King James I, will shew that the belief of most of the articles here related was not confined to the populace; nor was it repealed till the 9th year of the reign of King George I.

' Any one that shall use, practise, or exercise any invocation or conjuration of any evill or wicked spirit, or consult, covenant with, entertaine or employ, feede or reward, any evill or wicked spirit, to or for any intent or purpose; or take up any dead man, woman, or child, out of his, her, or their grave, or any other place where the dead body resteth, or the skin, bone, or other part of any dead person, to be employed or used in any manner of withcraft, sorcery, charme, or enchantment; or shall use, practise, or exercise any witcherhaft, enchantment, charme, or sorcery, whereby any person shall be killed, destroyed, wasted, consumed, pined, or lamed, in his or her body, or any part thereof, such offenders, duly and lawfully convicted and attainted, shall suffer death.

' If any person shall take upon him, by witcherhaft, enchantment, charme, or sorcery, to tell or declare in what place any treasure of gold or silver should or might be found or had in the earth, or other secret places, or where goods or things lost or stolne should be found or become; or to the intent to provoke any person to un-lawful love; or whereby any cattell or goods of any person shall be destroyed, wasted, or impaired; or to destroy or hurt any person in his or her body, though the same be not effected, &c. a yeare's imprisonment and pillory, &c. and the second conviction, death.'

## A SORCERER, OR MAGICIAN.

A SORCERER, or MAGICIAN, differs from a Witch in this: A witch derives all her power from a compact with the Devil; a Sorcerer commands him, and the infernal spirits, by his skill in powerful charms and invocations; and also soothes and entices them by fumigations; for the devils are observed to have delicate nostrils, abominating and flying some kinds of stinks; witness the flight of the evil spirit into the remote parts of Egypt, driven by the smell of a fish's liver burned by Tobit. They are also found to be peculiarly fond of certain perfumes; insomuch that Lilly informs us that one Evans, having raised a spirit, at the request of Lord Bothwell and Sir Kenelm Digby, and forgetting a suffumigation, the spirit vexed at the disappointment, snatched him from out his circle, and carried him from his house, in the Miories, into a field near Battersea Causeway.

King James, in his *Daemonologia*, says, 'The art of sorcery consists in diverse forms of circles and conjurations rightly joined together, few or more in number, according to the number of persons conjurors (alwaies passing the singular number), according to the qualitie of the circle, and form of the apparition. Two principall things cannot well in that errand be wanted: holy water (whereby the Devill mockes the papists), and some present of a living thing unto him. There are likewise certaine daies and hours that they observe in this purpose. These things being all ready and prepared, circles are made, trian-

gular, quadrangular, round, double, or single, according to the forme of the apparition they crave. But to speake of the diverse formes of the circles, of the innumerable characters and crosses that are within and without, and out-through the same; of the diverse formes of apparitions that the craftie spirit illudes them with, and of all such particulars in that action, I remit it to over many that have busied their heads in describing of the same, as being but curious, and altogether unprofitable. And this farre only I touch, that, when the conjured spirit appeares, which will not be while after many circumstances, long prayers, and much muttering and murmurings of the conjurors, like a papist priest dispatching a hunting masse--how soone, I say, he appeares, if they have missed one jote of all their rites; or if any of their feete once slyd over the circle, through terror of his fearful apparition, he paies himself at that time, in his owne hand, of that due debt which they ought him, and otherwise would have delaied longer to have paied him: I mean, he carries them with him, body and soule. If this be not now a just cause to make them weary of these formes of conjuration, I leave it to you to judge upon; considering the longsoueness of the labour, the precise keeping of daies and hours (as I have said,) the terribleness of the apparition, and the present peril that they stand in, in missing the least circumstance or freite that they ought to observe: and, on the other part, the

‘the Devil is glad to moove them to a  
‘plaine and square dealing with him,  
‘as I said before.’

This is a pretty accurate description of this mode of conjuration, styled the Circular Method; but, with all due respect to his Majesty’s learning, square and triangular circles are figures not to be found in Euclid, or any of the common writers on geometry. But, perhaps, King James learned his mathematics from the same system as Doctor Sacheverell, who, in one of his speeches or sermons, made use of the following simile: ‘They concur like parallel lines, meeting in one common centre.’

Another mode of consulting spirits was by the berryl, by means of a speculator or seer; who, to have a complete sight, ought to be a pure virgin, a yonth who had not known woman, or at least a person of irreproachable life and purity of manners. The method of such consultation is this: The conjuror having repeated the necessary charms and adjurations, with the Litanie, or invocation peculiar to the spirits or angels he wishes to call (for every one has his particular form), the seer looks into a chrystral or berryl, wherein he will see the answer, represented either by types or figures; and sometimes, though very rarely, will hear the angels or spirits speak artielately. Their pronunciation is, as Lilly says, like the Irish, much in the throat.

Lilly describes one of these berryls or chrystals. It was, he says, as large as an orange, set in silver, with a cross at the top, and round about engraved the names of the angels Raphael, Gabriel, and Uriel. A delineation of another is engraved in the frontispiece to Aubery’s Miscellanies.

This mode of enquiry was practised by Doctor Dee, the celebrated mathe-

matician: his speculator was named Kelly. From him, and others practising this art, we have a long muster-roll of the infernal host, their different natures, tempers, and appearances. Doctor Reginald Scot has given a list of some of the chiefs of these devils or spirits, of which I shall here set down two or three, which, I dare say, the Reader will think fully sufficient.

‘Their first and principal king (which is the Power of the East), is called *Baell*, who, when he is conjured up, ‘appeareth with three heads; the first like a toad, the second like a man, ‘the third like a cat. He speaketh ‘with a hoarse voice; he maketh a ‘man to go invisible. He hath under ‘his obedience and rule sixty-and-six ‘legions of devils.

‘The first duke under the Power ‘of the East, is named *Agares*. He ‘cometh up mildly, in the likeness of ‘a fair old man, riding upon a croeo- ‘dile, and carrying a hawk on his fist. ‘He teacheth presently all manner of ‘tongues; he fetcheth back all such ‘as run away, and maketh them run ‘that stand still; he overthroweth all ‘dignities supernatural and temporal; ‘he maketh earthquakes: and is of the ‘order of virtues, having under his re- ‘giment thirty-one legions.

‘*Marbas*, alias *Barbas*, is a great ‘president, and appeareth in the form ‘of a mighty lion; but, at the com- ‘mandment of a conjurer, cometh up ‘in the likeness of a man, and an- ‘swereth fully as touching any thing ‘that is hidden or secret. He bringeth ‘diseases, and cureth them; he pro- ‘moteth wisdom, and the knowledge ‘of mechanical arts, or handicrafts; ‘he changeth men into other shapes; ‘and under his presidency or govern- ‘ment are thirty-six legions of devils ‘contained.’

These

These Sorcerers or Magicians do not always employ their art to do mischief; but, on the contrary, frequently exert it to cure diseases inflicted by witches; to discover thieves; recover stolen

goods; to foretel future events, and the state of absent friends. On this account, they are frequently called White Witches.

## FAIRIES.

THIS piece of Superstition seems to come from the East, and was probably imported into Europe by some of the Crusaders; as this kind of spirits, in many instances, resembles the genii, of whom so many wonderful stories are told by the Arabians; though some derive them from the *lares* and *larvæ* of the Romans.

Fairies, according to the popular accounts of them, are a sort of intermediate beings between men and spirits; having bodies, with the power of rendering them invisible, and of passing them through all sorts of inclosures. They are remarkably small of stature, with fair complexions, whence they obtained the name of Fairies. Both male and female are generally clothed in green; and frequent groves, mountains, the southern sides of hills, and green meadows, where they amuse themselves with dancing, hand in hand, in a circle, by moonlight. The traces of their feet are visible next morning on the grass, and are commonly called Fairy Rings, or Circles.

Fairies appear to have all the passions and wants of men; but are great lovers of cleanliness and propriety; for the observance of which they frequently reward servants, by dropping money in their shoes: they likewise severely punish sluts and slovens, by pinching them black and blue. Lilly

says they are likewise friends to persons of strict diet, of an upright life, and using fervent prayers to God. Fairies are particularly fond of making cakes; in the doing of which they are said to be very noisy. In Ireland, they frequently lay bannocks, a kind of oaten cakes, in the way of travellers over the mountains; and if they do not accept of the intended favour, and eat the bannock, or at least take it up, they seldom escape a hearty beating, or something worse.

Fairies oft change their weakly and starveling elves, or children, for the more robust offspring of men. But this can only be done before baptism; for which reason it is still the custom, in the Highlands, to watch by the cradles of infants most assiduously till they are christened. Children so changed have been kept for seven years. There are divers methods of discovering whether a child belongs to the Fairies or not. One is given in the following story, printed in a book intitled, A pleasant Treatise on Witchcraft.

‘ A certain woman having put out her child to nurse in the country, found, when she came to take it home, that its form was so much altered that she scarce knew it: nevertheless, not knowing what time might do, took it home for her own. But when, after some years, it could neither speak nor

“ go, the poor woman was fain to carry it, with much trouble, in her arms; and one day, a poor man coming to the door, “ God bless you, Mistress,” said he, “ and your poor child; be pleased to bestow something on a poor man.”—“ Ah! this child,” replied she, “ is the cause of all my sorrow;” and related what had happened; adding, moreover, that she thought it changed, and none of her child. The old man, whom years had rendered more prudent in such matters, told her, that, to find out the truth, she should make a clear fire, sweep the hearth very clean, and place the child fast in his chair, that he might not fall, before it; then break a dozen eggs, and place the four-and-twenty half shells before it; then go out, and listen at the door; for, if the child spoke, it was certainly a changeling; and then she should carry it out, and leave it on the dunghill to cry, and not to pity it, till she heard its voice no more. The woman, having done all things according to these words, heard the child say, “ Seven years old was I before I came to the nurse, and four years have I lived since, and never saw so many milk-pans before.” So the woman took it up, and left it on the dunghill to cry, and not to be pitied; till at last she thought the voice went up into the air; and coming, found there her own natural and well-favoured child.”—The very term Changeling, now used to signify one almost an idiot, bears

testimony to the current belief of these changes. As all the Fairy children were little, backward of their tongue, and seemingly idiots; therefore stunted and idiotical children were supposed changelings.

Some Fairies dwell in the mines, and seem to imitate the actions of the workmen; but never, unless insulted, do them harm, but rather are of service to them. In certain silver and lead mines, in Wales, nothing is more common than these subterraneous spirits, called Knockers, who good-naturedly point out where there is a rich vein. These Knockers are sometimes visible. Mr. John Lewis, in his correspondence with Mr. Baxter, describes them as little-statured, and about half a yard long; and adds, that at this very instant there are miners on a discovery of a vein of metal on his own lands, and that two of them are ready to make oath they heard these Knockers in the day-time.

In Scotland there were a sort of domestic Fairies, from their sun-burnt complexions called Brownies: these were extremely useful, performing all sorts of domestic drudgery.

Fairies sometimes shoot at cattle, with arrows headed with flint-stones; these are often found, and are called elf-shots. In order to effect the cure of an animal so injured, it is to be touched with one of these elf-shots, or to be made drink the water in which one has been dipped.

## THE SECOND SIGHT.

THE Second-Sight is so called from its being a supplemental faculty of sight, added to that of common vision,

whereby certain appearances, predictive of future events, present themselves suddenly and spontaneously before

fore persons so gifted, without any endeavour or desire on their part to see them.

Accounts differ much respecting this faculty; some make it hereditary, which is denied by others. The same difference arises respecting the power of communicating it. But, according to an account from a gentleman at Strathspey to Mr. Aubrey, some of the Seers acknowledged the possibility of teaching it. This gift, or faculty, is in general rather troublesome than agreeable to the possessors of it, who are chiefly found among the inhabitants of the Highlands of Scotland, those of the Western Isles, of the Isle of Man, and of Ireland. The account sent to Mr. Aubrey says, ‘ In the Isle of Sky, especially before the Gospel came thither, ‘ several families had it by succession, ‘ descending from parents to children; ‘ and as yet there are many that have ‘ it that way: and the only way to be ‘ freed from it is, when a woman hath ‘ it herself, and is married to a man ‘ that hath it also, if, in the very act of ‘ delivery, upon the first sight of the ‘ child’s head, it be baptized, the same ‘ is free from it; if not, he hath it all ‘ his life.’

These visions are not confined to solemn or important events. The future visit of a mountebank, or piper; a plentiful draught of fish; the arrival of common travellers; or, if possible, still more trifling matters than these, are foreseen by the Seers.

Not only aged men and women have the Second-Sight, but also children, horses, and cows. Children, endowed with that faculty, manifest it by crying aloud, at the very time that a corpse appears to a Seer: of this many instances could be given. That horses possess it, is likewise plain, from their violent and sudden starting, when their

rider, or a Seer in company with him, sees a vision of any kind, by night or by day. It is observable of a horse, that he will not go forwards towards the apparition, but must be led round, at some distance from the common road; his terror is evident, from his becoming all over in a profuse sweat, although quite cool a moment before. Balaam’s ass seems to have possessed this power, or faculty; and, perhaps, what we improperly style a startlish horse, may be one who has the gift of the Second-Sight. That cows have the Second-Sight, is proved by the following circumstance: If a woman, whilst milking a cow, happen to have a vision of that kind, the cows run away in a great fright at the same instant, and cannot, for some time, be brought to stand quietly.

To judge of the meaning of many visions, or the time in which they will be accomplished, requires observation and experience. In general, the time of accomplishment bears some relation to the time of the day in which they are seen. Thus, visions seen early in the morning (which seldom happens), will be much sooner accomplished than those appearing at noon; and those seen at noon, will take place in a much shorter time than those happening at night: sometimes the accomplishment of the last does not fall out within a year or more.

The appearance of a person wrapt in a shroud, is, in general, a prognostic of the death of the party. The time when it will happen, may be judged from the height it reaches; for if it be not seen above the middle, death is not to be expected for a year or more; but when the shroud appears closed about the head, the accomplishment is not many hours distant.

If, in a vision, a woman is seen stand-  
ing

ing near a man's left hand, she will become his wife; if there are two or three about him, he will marry them all in succession, according to their proximity. A spark of fire, falling on the belly of a married woman, predicts her delivery of a dead child; the like spark, falling on her arm, betokens she shall shortly carry a dead child. If a seat, in which a person is sitting, suddenly appears empty, although he hath not moved, this is a certain presage that such person will very shortly die.

Persons who have not long been gifted with Second-Sight, after seeing

a vision without doors, on coming into a house, and approaching the fire, will immediately fall into a swoon. All those that have the Second-Sight, do not see these appearances at the same time; but if one having this faculty designedly touches his fellow Seer, at the instant that a vision appears to him, in that case it will be seen by both.

During the appearance of a vision, the eyelids of some of the Seers are so erected and distended, that they cannot close them otherwise than by drawing them down with their fingers, or by employing others to do it for them.

## OMENS PORTENDING DEATH.

THE howling of a dog is a certain sign that some one of the family will very shortly die.

A screech-owl flapping its wings against the windows of a sick person's chamber, or screeching at them, portends the same.

Three loud and distinct knocks at the bed's head of a sick person, or at the bed's head or door of any of his relations, is an Omen of his death.

A drop of blood from the nose, commonly foretells death, or a very severe fit of sickness: three drops are still more ominous.

Rats gnawing the hangings of a room, is reckoned the forerunner of a death in the family.

Breaking a looking-glass betokens a mortality in the family, commonly the master.

If the neck of a dead child remains flexible for several hours after its decease, it portends that some person in that house will die in a short time.

A coal in the shape of a coffin, flying

out of the fire to any particular person, betokens their death not far off.

A collection of tallow rising up against the wick of a candle, is styled a Winding-Sheet, and deemed an omen of death in the family.

Besides these general notices, many families have particular warnings or notices; some by the appearance of a bird, and others by the figure of a tall woman, dressed all in white, that goes shrieking about the house. This apparition is common in Ireland, where it is called *Ben-Shea*, and the *Shrinking-Woman*.

Mr. Pennant says, that many of the great families in Scotland had their *dæmon*, or *genius*, who gave them intuitions of future events. Thus the family of Rothmurehas had the *Bodach an dun*, or the *Ghost of the Hill*; Kinghardines, the *Spectre of the Bloody Hand*: Gartinbeg house was haunted by *Bodach Gartin*; and Tullock Goris by *Maug Moulach*, or the *Gorf with the Hairy Left Hand*. The synod gave frequent

frequent orders that enquiry should be made into the truth of this apparition; and one or two declared that they had seen one that answered the description.

**CORPSE CANDLES** are very common appearances in the counties of Cardigan, Caermarthen, and Pembroke, and also in some other parts of Wales. "They are called Candles, from their resemblance, not of the body of the candle, but the fire; because that fire," says the honest Welchman, Mr. Davis, in a letter to Mr. Baxter, "doth as much resemble material candle-lights, as eggs do eggs: saving that in their journey, these candles are sometimes visible, and sometimes disappear; especially if any one comes near to them, or in the way to meet them. On these occasions they vanish, but presently appear again behind the observer, and hold on their course. If a little candle is seen, of a pale or bluish colour, then follows the corpse, either of an abortive, or some infant; if a large one, then the corpse of some one come to age. If there be seen two, three, or more, of different sizes--some big, some small--then shall so many corpses pass together, and of such ages, or degrees. If two candles come from different places, and be seen to meet, the corpses will do the same; and if any of these candles be seen to turn aside, through some bye-path leading to the church, the following corpse will be found to take exactly the same way.

"Sometimes these Candles point out the places where persons shall sicken and die. They have also appeared on the bellies of pregnant women, previous to their delivery; and predicted the drowning of persons passing a ford. All these appearances have been seen by a number of persons ready to give their testimony of the truth thereof, some within three weeks

of Mr. Davis's writing the letter here quoted."

Another kind of fiery apparition peculiar to Wales, is what is called the *Tan-we*, or *Tan-wed*. "This appeareth," says Mr. Davis, "to our seeming, in the lower region of the air, straight and long, not much unlike a glaive; mours or shoots directly and level (as who should say, I'll hit), but far more slowly than falling stars. It lighteneth all the air and ground where it passeth, lasteth three or four miles, or more, for aught is known, because no man seeth the rising or beginning of it; and, when it falls to the ground, it sparkleth, and lighteth all about." These commonly announce the deeease of freeholders, by falling on their lands; "and you shall scarce bury any such with us," says Mr. Davis, "be he but a lord of a house and garden, but you shall find some one at his burial, that hath seen this fire fall on some part of his lands." Sometimes those appearances have been seen by the persons whose death they foretold; two instances of which Mr. Davis records, as having happened in his own family.

The clicking of a death-watch is an omen of the death of some one in the house wherein it is heard.

A child, who does not cry, when sprinkled in baptism, will not live.

Children prematurely wise are not long-lived; that is, rarely reach maturity. This notion is quoted by Shakespeare, and put into the mouth of Richard III. Fond parents are, however, apt to terrify themselves on this occasion, without any great cause: witness the mother, who gave as an instance of the uncommon sense of her boy, of only six years of age, That he having laid his dear little hand on a red-hot poker, took it away, without any one soul alive bidding him.

CHARMS

## CHARMS AND CEREMONIES

FOR KNOWING

## FUTURE EVENTS.

ANY person fasting on Midsummer-eve, and sitting in the church porch, will at midnight see the spirits of the persons of that parish, who will die that year, come and knock at the church door, in the order and succession in which they will die. One of these watchers, there being several in company, fell into a sound sleep, so that he could not be waked: whilst in this state, his ghost or spirit was seen by the rest of his companions, knocking at the church-door. See *Pandemonium*, by R. B.

Any unmarried woman fasting on Midsummer-eve, and at midnight laying a clean cloth, with bread, cheese, and ale, and sitting down, as if going to eat, the street door being left open---the person whom she is afterwards to marry will come into the room, and drink to her by bowing: and afterwards filling the glass, will leave it on the table, and, making another bow, retire. See *Pandemonium*.

On St. Agnes night, 21st of January, take a row of pins, and pull out every one, one after another, saying a Pater-noster on sticking a pin in your sleeve, and you will dream of him or her you shall marry.

Another method to see a future spouse in a dream:---The party enquiring must lie in a different county from that in which he commonly resides; and, on going to bed, must knit the left garter about the right-legged stocking, letting the other garter and stock-

ing alone; and as you rehearse the following verses, at every comma knit a knot:

“ This knot I knit,  
“ To know the thing I know not yet;  
“ That I may see  
“ The man [woman] that shall my husband  
[wife] be;  
“ How he goes, and what he wears,  
“ And what he does all days and years.”

Accordingly, in a dream, he will appear, with the insignia of his trade or profession.

Another, performed by charming the Moon, thus:---At the first appearance of the New Moon, immediately after the new year's day (though some say any other New Moon is as good), go out in the evening, and stand over the spars of a gate or stile, and looking on the Moon, repeat the following lines:

“ All hail to the Moon! all hail to thee!  
“ I prithee, good Moon, reveal to me,  
“ This night, who my husband [wife] must be.”

The person must presently after go to bed, when they will dream of the person destined for their future husband or wife.

A slice of the bride-cake, thrice drawn through the wedding ring, and laid under the head of an unmarried man or woman, will make them dream of their future wife or husband. The same is practised in the North with a piece of the groaning cheese.

To discover a thief by the sieve and shears.

shears:—Stick the points of the shears in the wood of the sieve, and let two persons support it, balanced upright, with their two fingers: then read a certain chapter in the Bible, and after-

wards ask St. Peter and St. Paul, if A. or B. is the thief, naming all the persons you suspect. On naming the real thief, the sieve will turn suddenly round about.

## SUPERSTITIOUS CURES AND PREVENTATIVES.

A SLUNK or abortive calf, buried in the highway over which cattle frequently pass, will greatly prevent that misfortune happening to cows. This is commonly practised in Suffolk.

A ring made of the hinge of a coffin is supposed to have the virtue of preventing the cramp.

Certain herbs, stones, and other substances, as also particular words written on parchment, as a charm, have the property of preserving men from wounds in the midst of a battle or engagement. This was so universally credited, that an oath was administered to persons going to fight a legal duel, ‘That they ‘had ne charme, ne herbe of virtue.’ The power of rendering themselves invulnerable, is still believed by the Germans; it is performed by divers charms and ceremonies; and so firm is their belief of its efficacy, that they will rather attribute any hurt they may receive, after its performance, to some omission in the performance, than defect in its virtue.

A halter wherewith any one has been hanged, if tied about the head, will cure the head-ache.

Moss growing on a human skull, if dried, powdered, and taken as snuff, will cure the head-ache.

A dead man’s hand is supposed to have the quality of dispelling tumours, such as wens, or swelled glands, by stroaking with it, nine times, the place

affected. It seems as if the hand of a person dying a violent death was deemed particularly efficacious; as it very frequently happens, that nurses bring children to be stroaked with the hands of executed criminals, even whilst they are hanging on the gallows.

Touching a dead body, prevents dreaming of it.

The word ABACADABARA, written as under, and worn about the neck, will cure an ague:

A B A C A D A B A R A  
B A C A D A B A R  
A C A D A B A  
C A D A B  
A D A  
D

*To cure warts*:—Steal a piece of beef from a butcher’s shop, and rub your warts with it; then throw it down the necessary house, or bury it; and, as the beef rots, your warts will decay.

The chips or cuttings of a gibbet or gallows, on which one or more persons have been executed or exposed, if worn next the skin, or round the neck, in a bag, will cure the ague, or prevent it.

A stone with a hole in it, hung at the bed’s head, will prevent the nightmare: it is therefore called a bag-stone, from that disorder, which is occasioned by a bag, or witch, sitting on the stomach

mach of the party afflicted. It also prevents witches riding horses; for which purpose it is often tied to a stable key.

If a tree, of any kind, is split---and weak, ricketty, or ruptured children drawn through it, and afterwards the tree is bound together, so as to make it unite---as the tree heals, and grows together, so will the child acquire strength. Sir John Cullum, who saw this operation twice performed, thus describes it: 'For this purpose a young ash was each time selected, and split longitudinally about five feet: the fissure was kept wide open by my gardener; whilst the friend of the child, having first stripped him naked, passed him thrice through it, always head foremost. As soon as the ope-

ration was performed, the wounded tree was bound up with a packthread; and, as the bark healed, the child was to recover. The first of the young patients was to be cured of the rickets, the second of a rupture.' This is a very ancient and extensive piece of superstition---Creeping through tolmens, or perforated stones, was a Druidical ceremony, and is practised in the East Indies. Mr. Borlase mentions a stone, in the parish of Marien, having a hole in it, fourteen inches diameter; through which many persons have crept, for pains in their backs and limbs; and many children have been drawn, for the rickets. In the North, children are drawn through a hole cut in the groaning cheese, on the day they are christened.

## SYMPATHY.

THE wounds of a murdered person will bleed afresh, on the body being touched, ever so lightly, in any part, by the murderer.

A person being suddenly taken with a shivering, is a sign that some one has just then walked over the spot of their future grave. Probably all persons are not subject to this sensation; otherwise the inhabitants of those parishes, whose burial grounds lie in the common

foot-path, would live in one continual fit of shaking.

When a person's cheek, or ear, burns, it is a sign that some one is then talking of him or her. If it is the right cheek, or ear, the discourse is to their advantage; if the left, to their disadvantage.

When the right eye itches, the party affected will shortly cry; if the left, they will laugh.

## THINGS LUCKY AND UNLUCKY.

IT is customary for women to offer to sit cross-legged, to procure luck at cards for their friends. Sitting cross-

legged, with the fingers interlaced, was anciently esteemed a magical posture.

It is deemed lucky to be born with a caul,

caul, or membrane, over the face. This is an ancient and general Superstition. In France, it is proverbial: *etre né coiffé*, is an expression signifying that a person is extremely fortunate. This caul is esteemed an infallible preservative against drowning; and under that idea, is frequently advertised for sale in our public papers, and purchased by seamen. It is related that midwives used to sell this membrane to advocates, as an especial means of making them eloquent; and one Protus was accused by the clergy of Constantinople with having offended in this article. According to Chrysostom, the midwives frequently sold it for magical uses.

A person possessed of a caul may know the state of health of the party who was born with it: if alive and well, it is firm and crisp; if dead or sick, relaxed and flaccid.

It is reckoned a good omen, or a sign of future happiness, if the sun shines on a couple coming out of the church after having been married. It is also esteemed a good sign if it rains whilst a corpse is burying:

“Happy is the bride that the sun shines on;  
“Happy is the corpse that the rain rains on.”

To break a looking glass is extremely unlucky; the party to whom it belongs will lose his best friend.

If, going a journey on business, a sow cross the road, you will probably meet with a disappointment, if not a bodily accident, before you return home. To avert this, you must endeavour to prevent her crossing you; and if that cannot be done, you must ride round on fresh ground. If the sow is attended with her litter of pigs, it is lucky, and denotes a successful journey.

It is unlucky to see, first one magpie, and then more; but to see two,

denotes marriage or merriment; three, a successful journey; four, an unexpected piece of good news; five, you will shortly be in a great company. To kill a magpie, will certainly be punished with some terrible misfortune.

If, in a family, the youngest daughter should be married before her eldest sisters, they must all dance at her wedding without shoes: this will counteract their ill luck, and procure them husbands.

If you meet a funeral procession, or one passes by you, always take off your hat: this keeps all evil spirits attending the body in good humour.

If, in eating, you miss your mouth, and the viuals fall, it is very unlucky, and denotes approaching sickness.

It is supposed extremely unlucky to have a dead body on board of a ship at sea.

Children are deemed lucky to a ship; their innocence being, by the sailors, supposed a protection.

It is lucky to put on a stocking the wrong side outwards: changing it, alters the luck.

When a person goes out to transact any important business, it is lucky to throw an old shoe after him.

It is lucky to tumble up stairs: probably this is a jocular observation, meaning, it was lucky the party did not tumble down stairs.

It is unlucky to present a knife, scissars, razor, or any sharp or cutting instrument, to one's mistress or friend, as they are apt to cut love and friendship. To avoid the ill effects of this, a pin, a farthing, or some trifling recompence, must be taken. To find a knife or razor, denotes ill-luck and disappointment to the party.

It is unlucky to walk under a ladder; it may prevent your being married that year.

It

It is a common practice among the lower class of hucksters, pedlars, or dealers in fruit or fish, on receiving the price of the first goods sold that day, which they call hausel, to spit on the money, as they term it, for good luck ; and boxers, before they set to, commonly spit in their hands, which was originally done for luck's sake.

The first time a nurse brings a child to visit its parents or relations, it is unlucky to send it back without some gift, as eggs, salt, or bread.

It is held extremely unlucky to kill a cricket, a lady-bug, a swallow, martin, robin red-breast, or wren ; perhaps from its being a breach of hospitality ; all those birds and insects taking refuge in houses.

There is a particular distich in favour of the robin and the wren :

“ A robin and a wren  
“ Are God Almighty's cock and hen.”

Persons killing any of the above-mentioned birds or insects, or destroying their nests, will infallibly, within the course of the year, break a bone, or meet with some other dreadful misfortune. On the contrary, it is deemed lucky to have martins or swallows build their nests in the eaves of a house, or on the chimneys.

It is unlucky to lay one's knife and fork cross-wise : crosses and misfortunes are likely to follow.

Many persons have certain days of the week and month on which they are particularly fortunate, and others in

which they are as generally unlucky ; these days are different to different persons. Mr. Aubrey has given several instances of both in divers persons. Some days, however, are commonly deemed unlucky ; among others, Friday labours under that opprobrium ; and it is pretty generally held, that no new work or enterprize should be commenced on that day. Likewise respecting the weather, there is this proverb :

“ Friday's moon,  
“ Come when it will, it comes too soon.”

Washing hands in the same basin, or with the same water, as another person has washed in, is extremely unlucky, as the parties will infallibly quarrel.

To scatter salt, by overturning the vessel in which it is contained, is very unlucky, and portends quarrelling with a friend, or fracture of a bone, sprain, or other bodily misfortune. Indeed, this may in some measure be averted, by throwing a small quantity of it over one's head. It is also unlucky to help another person to salt : to whom the ill-luck is to happen, does not seem to be settled.

Whistling at sea is supposed to cause an increase of wind, if not a storm, and therefore much disliked by seamen ; though, sometimes, they themselves practise it when there is a dead calm.

Drowning a cat at sea is extremely unlucky.

## MISCELLANEOUS SUPERSTITIONS.

THE passing-bell was anciently rung for two purposes : one, to bespeak the prayers of all good Christians for a

soul just departing ; the other, to drive away the evil spirits who stood at the bed's foot, and about the house, ready

to

R

to seize their prey, or at least to molest and terrify the soul in its passage: but by the ringing of that bell (for Durandus informs us, evil spirits are much afraid of bells), they were kept aloof; and the soul, like a hunted hare, gained the start, or had what is by sportsmen called Law. Hence, perhaps, exclusive of the additional labour, was occasioned the high price demanded for tolling the greatest bell of the church; for that being louder, the evil spirits must go farther off, to be clear of its sound, by which the poor soul got so much more the start of them: besides, being heard farther off, it would likewise procure the dying man a greater number of prayers. This dislike of spirits to bells, is mentioned in the *Golden Legend*, by W. de Worde. It is said, the evill spirytes that ben in the regyon of th'ayre, doubte moche when they here the belles rongen: and this is the cause why the belles ben rougen whan it thondreth, and whan grete tempeste and outrages of wether happen, to the ende that the feindes and wycked spirytes shold be abashed and flee, and cease of the movynge of tempeste.'

The toad has a stone in its head, very efficacious in the cure of divers diseases; but it must be taken out of the animal whilst alive.

The ass has a cross on its back, ever since Christ rode on one of these animals.

The haddoek has the mark of St. Peter's thumb, ever since St. Peter took the tribute penny out of the mouth of a fish of that species.

Most persons break the shells of eggs, after they have eaten the meat. This was originally done, to prevent their being used as boats by witches.

A coal hopping out of the fire, in the shape of a purse, predicts a sud-

den acquisition of riches to the person near whom it falls.

A flake of soot hanging at the bars of the grate, denotes the visit of a stranger, from that part of the country nearest the object: a kind of fungus in the candle predicts the same.

A spark in the candle denotes that the party opposite to it will shortly receive a letter.

In setting a hen, the good women hold it an indispensable rule to put an odd number of eggs.

All sorts of remedies are directed to be taken three, seven, or nine times. Salutes with cannon consist of an odd number; a royal salute is thrice seven, or twenty-one guns. This predilection for odd numbers is very ancient, and is mentioned by Virgil, in the eighth Eclogue, where many spells and charms still practised, are recorded; but notwithstanding these opinions in favour of odd numbers, the number thirteen is considered as extremely ominous; it being held that, when thirteen persons meet in a room, one of them will die within the year.

It is impossible for a person to die whilst resting on a pillow stuffed with the feathers of a dove; but they will struggle with death in most exquisite torture. The pillows of dying persons are therefore frequently taken away, when they appear in great agonies, lest they may have pigeons feathers in them.

Fern seed is looked on as having great magical powers, and must be gathered on midsummer-eve. A person who went to gather it, reported that the spirits whisked by his ears, and sometimes struck his hat, and other parts of his body; and at length, when he thought he had got a good quantity of it, and secured it in papers and a box, when he came home, he found both empty. See *Pandemonium*.

Any

Any one wounded by a small fish, called a *Sting Ray*, which often happens in catching sand-eels, will feel the pain of the wound very severely till the next tide.

The Reverend Mr. Shaw, in the *History of the province of Moray, in Scotland*, says:—‘When a corpse is lifted, ‘the bed of straw, on which the deceased lay, is carried out, and burnt, ‘in a place where no beast can come ‘near it; and they pretend to find next ‘morning, in the ashes, the print of the ‘foot of the person in the family who ‘shall first die.’

Although the devil can partly transform himself into a variety of shapes, he cannot change his cloven foot, which will always mark him under every appearance.

*A Manuscript in the Cotton Library, marked Julius, F. 6, has the following Superstitions, practised in the Lordship of Gasborough, in Cleveland, Yorkshire:*

“ANY one whistling, after it is dark, or day-light is closed, must go thrice about the house, by way of penance. How this whistling becomes criminal, is not said.

“When any one dieth, certain women sing a song to the dead body, reciting the journey that the party deceased must go.

“They esteem it necessary to give, once in their lives, a pair of new shoes to a poor person; believing that, after their decease, they shall be obliged to pass bare-foot over a great space of ground, or heath, overgrown with thorns and furzes; unless, by such gift, they have redeemed this obligation; in which case, when they come to the edge of this heath, an old man will meet them, with the self-same pair of shoes they

have given; by the help of which they will pass over unhurt; that is, provided the shoes have no holes in them, a circumstance the fabricator of the tale forgot to stipulate.

“When a maid takes the pot off the fire, she sets it down in great haste, and with her hands stops the pot-hooks from vibrating; believing that our Lady greeteth (that is weepeth) all the time the pot-hooks are in motion.

“Between the towns of Aten and Newton, near the foot of Rosberrye Toppinge, there is a well dedicated to St. Oswald. The neighbours have an opinion, that a shirt, or shift, taken off a sick person, and thrown into that well, will shew whether the person will recover, or die; for if it floated, it denoted the recovery of the party; if it sunk, there remained no hope of their life: and to reward the Saint for his intelligence, they tear off a rag of the shirt, and leave it hanging on the briars thereabouts; ‘where,’ says the writer, ‘I have seen such numbers, as might have made a fayre rheme in a paper myll.’ These wells, called Rag-wells, were formerly not uncommon. Something like them is mentioned by Mr. Hanway, in his *Travels in Persia*, vol. i. p. 177; where he says, ‘After ten days journey, we arrived at a desolate caravansera, where we found nothing but water. I observed a tree with a number of rags tied to the branches: these were so many charms, which passengers coming from Ghilan, a province remarkable for agues, had left there, in a fond expectation of leaving this disease also on the same spot.’ The Reverend Mr. Brand, in his ingenious *Annotations on Bonne’s Popular Antiquities*, mentions a well of this kind, at Benton, in the neighbourhood of Newcastle. Mr. Pennant tells us of two in Scotland: these were visited for

for many distempers, where the offerings were small pieces of money, and bits of rags.

“ The fishermen every year change their companions, for luck’s sake. On St. Peter’s day they new paint their boats, and give a treat to their friends and neighbours ; at which they sprinkle their boats with ale, observing certain ceremonies.

“ The seventh son of a seventh son is born a physician ; having an intuitive knowledge of the art of curing all disorders, and sometimes the faculty of performing wonderful cures by touching only.”

To conclude this article, and my hook, I shall transcribe a foreign piece of Superstition, firmly believed in many parts of France, Germany, and Spain. The account of it, and the mode of preparation, appears to have been given by a judge : in the latter, there is a striking resemblance to the charm in Macbeth.

*Of the Hand of Glory, which is made use of by housebreakers, to enter into houses at night, without fear of opposition.*

“ I acknowledge that I never tried the secret of the Hand of Glory, but I have thrice assisted at the definitive judgment of certain criminals, who, under the torture, confessed having used it. Being asked what it was, how they procured it, and what were its uses and properties?—they answered ; first, that the use of the Hand of Glory was to stupify those to whom it was presented, and to render them mo-

tionless, insomuch that they could not stir, any more than if they were dead ; secondly, that it was the hand of a hanged man ; and thirdly, that it must be prepared in the manner following :

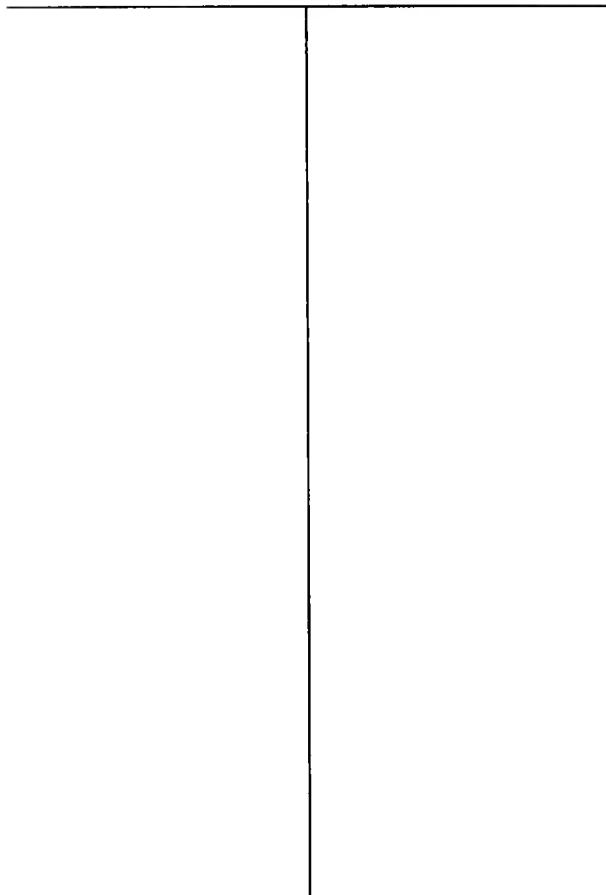
“ Take the hand, left or right, of a person hanged, and exposed on the highway ; wrap it up in a piece of a shroud, or winding sheet, in which let it be well squeezed, to get out any small quantity of blood that may have remained in it ; then put it into an earthen vessel, with zimat, saltpetre, salt, and long pepper, the whole well powdered ; leave it fifteen days in that vessel ; afterwards take it out, and expose it to the noon-tide sun in the dog days, till it is thoroughly dry ; and if the sun is not sufficient, put it into an oven heated with fern and vervain : then compose a kind of candle with the fat of a hanged man, virgin wax, and sisame of Lapland. The Hand of Glory is used as a candlestick to hold this candle, when lighted. Its properties are, that where-soever any one goes with this dreadful instrument, the persons to whom it is presented will be deprived of all power of motion. On being asked if there was no remedy, or antidote, to counteract this charm, they said the Hand of Glory would cease to take effect, and thieves could not make use of it, if the threshold of the door of the house, and other places by which they might enter, were anointed with an unguent composed of the gall of a black cat, the fat of a white hen, and the blood of a screech owl ; which mixture must necessarily be prepared during the dog days.

THE END.



University of California  
**SOUTHERN REGIONAL LIBRARY FACILITY**  
Return this material to the library  
from which it was borrowed.

---



3 1158 01153 1489

X12

000 013 882

UNIVE

SOU

1